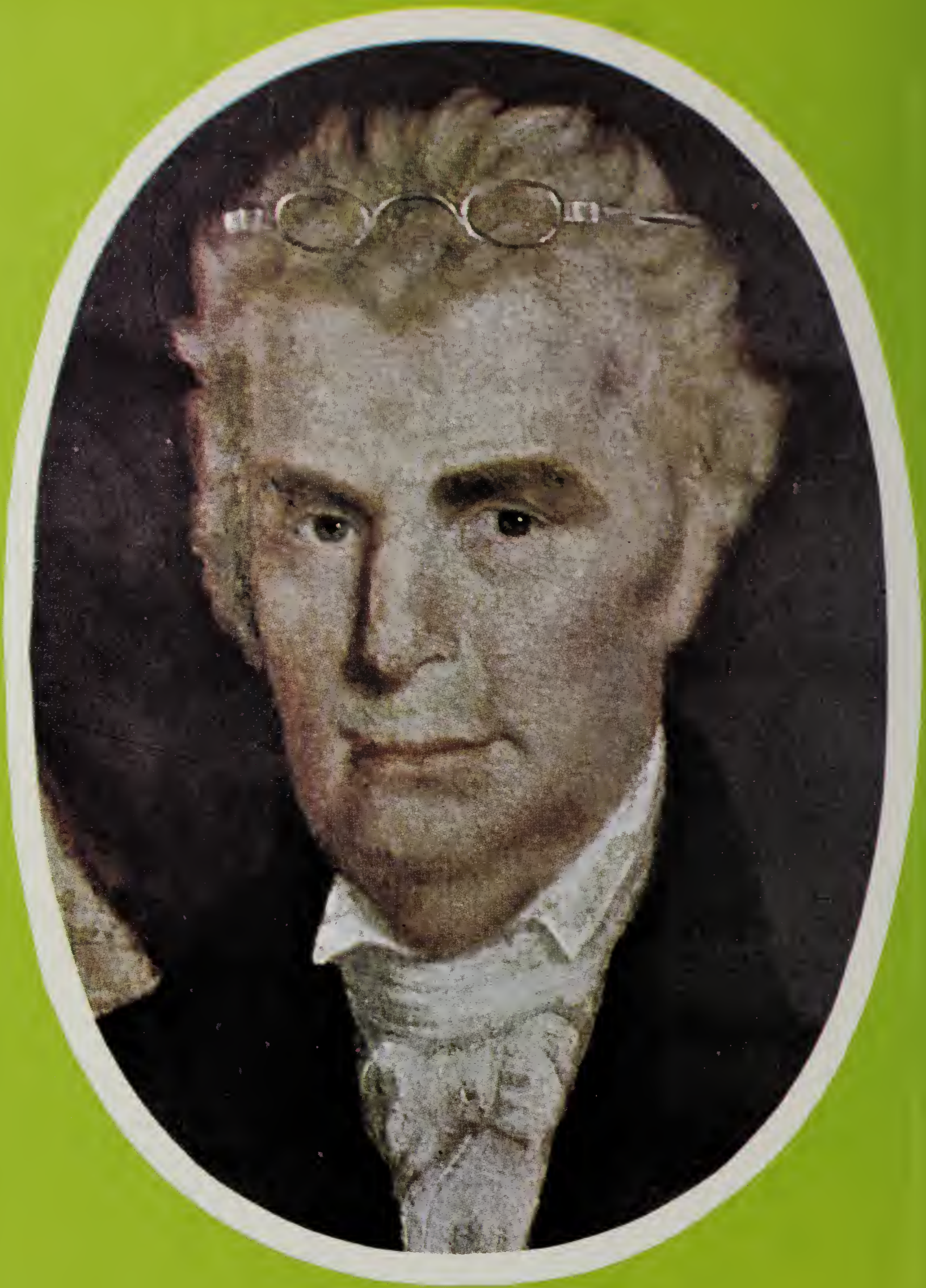




Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

Reprinted 1978, Star Bible & Tract Corp. Fort Worth, Texas 76118.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things; hold fast that which is good."—Paul.

VOL: III.]

GEORGETOWN, KY. MAY, 1829.

[No. 7.]

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON, CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6, "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall* be called Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was,

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger*, constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWalt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Dec., 1978

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

286.605

THX

CH

facsim.

V. 13

THE

CHRISTIAN MESSENGER,

EDITED BY

B. W. STONE AND D. P. HENDERSON,

ELDERS IN THE CHURCH OF CHRIST.

Prove all things: hold fast that which is good.—*Paul.*

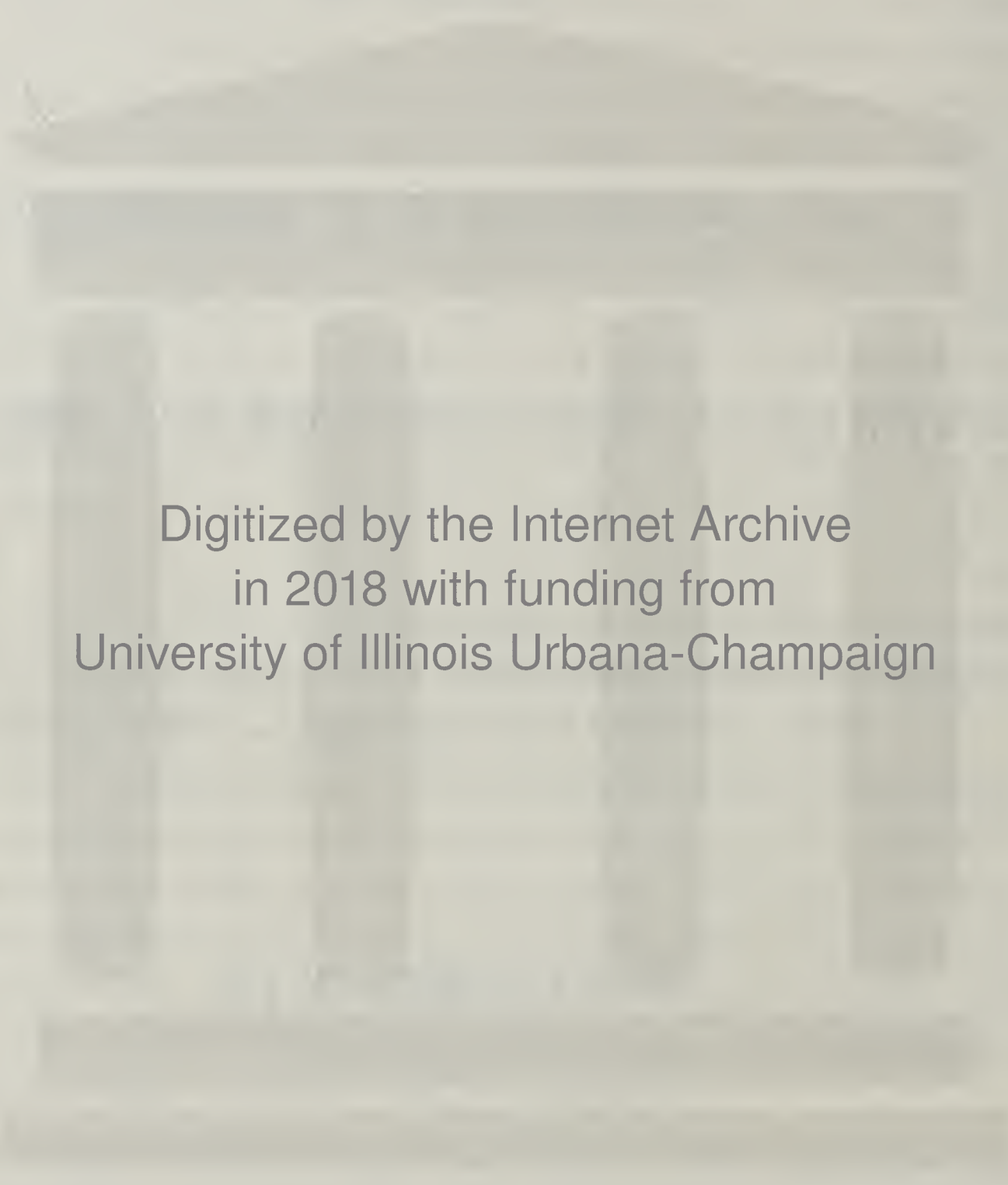
The Bible—the Bible is our only religion.—*Chillingsworth.*

VOLUME XIII.

JACKSONVILLE, ILL.:

A. V. PUTMAN, BOOK AND JOB PRINTER,

1843.



Digitized by the Internet Archive
in 2018 with funding from
University of Illinois Urbana-Champaign

The Christian Messenger.

VOL. XIII.

May, 1843.

NO. 1.

TO MY PATRONS.

Several things have retarded for some months past, the usual circuit of the Messenger. The rivers have been so long locked up with ice, that paper could not, till very recently, be obtained.— Another reason was that so many of my patrons have failed to pay their small dues for the Messenger, for the two last years, that I was unable to prosecute the work without involving myself more deeply in debt. A third reason, and not the least, is, that in my old age I feel the infirmities, attendant on years, pressing on me very sensibly, and which incline me to retire from all labor, and to seek repose. But I am persuaded once more to venture, but not till I had associated with me a co-editor, brother DAVID P. HENDERSON, one of our successful evangelists, whose editorial talents will doubtless be very acceptable to you. B. W. S.

INTRODUCTION.

We propose to publish monthly a number containing thirty-two pages, twelve of which are to make a volume, for the price of one dollar, payable in advance. Each number will be covered with colored paper, as the last was. We request our patrons to be punctual in paying us according to the time stated above, or as soon after as possible. We shall labor to make the work profitable to our readers. Of this you will judge. We shall chiefly fill our columns with our own editorial matter, and other communications and articles, judged by us to be useful. We shall avoid as much as possible all unnecessary controversy—insist upon spiritual and practical religion with all our pow-

Hist. Survey 13257P

ers, and labor to effect a union among Christians according to the prayer of our Lord, in John 17. We shall give the earliest intelligence of the progress of truth, amongst the people of the West especially; and solicit our competent brethren to send us short and good communications on christianity, and good religious intelligence, or news. We request you to aid us in increasing our subscription list—especially our agents, and as many others as may feel free to aid us in this respect. Whoever will send us five dollars shall have 6 copies sent him, and so on at the same rate. Let each determine to assist us in obtaining subscribers, and the work will be effected. We will also attend to all queries of brethren, which shall be adjudged profitable to the community, and we will give appropriate answers.

It is thought by our intelligent brethren that a periodical in the Far West is indispensable, especially when the cause in which we labor, and which is dearer to us than life, is assailed at every point, misrepresented and distorted from its true features. We only desire to present it as it is, and let the people see it for themselves, and judge for themselves by testing it by the Bible. If by any other criterion they judge, we know our fate to be condemnation. But we trust in the good sense of the people, that they see plainly, all things are not right in the christian world—that there are wrongs somewhere among them, or there would be less discord and strife, and more piety and christian unity; and consequently they will examine candidly and honestly what we may propose. If what we write cannot bear the light of the Bible, we wish it to be in a christian spirit reluted and rejected. But if we be assailed in the angry spirit of declamation, or unargumentative slang, or low cunning, we shall not notice them more than the passing breeze. We shall select for animadversion our most intelligent and christian-like opponents, and leave the rest to their equals. We shall labor not to offend your eyes, nor hearts with any thing unchristianly written by us or admitted to our columns. May the Lord direct

our hearts into the love of God, and patient waiting for the Lord Jesus! Amen.

B. W. STONE,

D. P. HENDERSON.

UNITY.

During the days of the Apostles the Christians lived in union and harmony among themselves; not altogether in a union of opinion; for this is unattainable, if desirable in the present imperfect state of man: but they lived in a union of spirit. They were of one heart and of one soul.

This union is portrayed by the pen of an inspired Apostle, in Eph. iv. 5, 6. 1st. He says there is one body—under the direction of one head, one law-giver. They are one with the Father and the Son Jesus Christ. The present state of the church shews many bodies, many heads and many law-givers. Can they all be the church of Christ? Impossible, if judged according to the Scriptures.

2d. "There is one Spirit."—This Spirit dwells in the one body. "Ye are the temple of the Holy Spirit." This body is the habitation of God through the Spirit—the Spirit of God—the Spirit of Christ which dwelleth in them, the same Spirit, by which God will quicken their mortal bodies, or raise them from the dead. Rom. 8. The fruits of the indwelling Spirit are love, joy, peace &c. Gal. 5. Every member of the body possesses this Spirit, and bears the same fruits.

3d. "They are all called to one hope."—This, the object of their hope, is set forth in the gospel, as, glory, honor, immortality and eternal life, with all the blessings of heaven, promised in the New Covenant.

4th. "One Lord."—Though there be lords many, with us there is but one Lord Jesus Christ, by whom are all things, and we by him. He is lord of all in heaven and in earth. To his orders and commands, all Christians are obedient. To his government they all submit.

5th. "One Faith."—Though there be faiths many, yet with us there is but one faith, the faith of Jesus Christ, the faith once delivered to the saints, the faith which the Apostles preached, and to which they urged obedience for salvation. The New Testament is the one faith of Christians.

6th. "One baptism."—This is the baptism, which the Apostles were commissioned by the Savior to administer to all believers, and is one part of obedience to the one faith, through which salvation is promised.

7th. "One God and Father of all."—For though there be gods many, with us (Christians) there is but one God, the Father, of whom are all things, &c.

Here is a confession of faith, on which Christians were once united according to the will of God. Every article of it is essential to our salvation. On this must the church settle again, before she becomes united, and before the world can be saved.

Can any Christian of any sect object to unite on this divine confession of faith? Do not all acknowledge, there is but one body, of which Christ is the head? Do not all acknowledge, that the Spirit of the Son dwells in this one body, and that each member drinks into this one Spirit, and bears the fruits of the Spirit, love, joy, peace &c? Do not all Christians have the same hope set before them, glory, honor, &c? Do they not all claim the same faith, the New Testament? True, they have and may have different opinions of many truths of this faith; yet if with these opinions, they show that they are members of the one body, and have the one Spirit, and bear the fruits of the Spirit—that they are inspired with the hope of immortality to be holy as God is holy; who will reject them? Let them have their opinions, seeing they do not influence the heart to evil practices. "Him that is weak in the faith, receive ye, without regard to diversity of opinions." To unite upon opinion is like building a house upon the sand—it will fall.

Do not Christians own the one Lord Jesus Christ the Son of God, sent to be the Savior of the world? Different opinions are formed and entertained with re-

spect to his person; but do not all true Christians shew their love to him by keeping his commands? Do they not unreservedly trust in him, believing firmly that he is able to save them? Speculation and controversy on this point have done incalculable mischief in the christian world.

Do not all profess the one God and Father of all? Surely there can be but one faith on this subject, however jarring may be the speculations of men.

Which of all the sects can say, We are in this union? I ask each, are you the body of Christ? Then you alone have the one Spirit. All the other bodies of the sects are not the body of Christ, and have not his Spirit dwelling in them, and therefore are none of his. If any one sect claims to be the body of Christ they unchristianize all the other sects. Can all the sects collectively make the one body?—then all the sects have the one Spirit dwelling in them, and consequently have the fruits of the Spirit, love, joy, peace, &c. Can it be possible then that they are all one, and yet divided into contending factions? Can they all have the one Spirit and bear the fruits of it, and yet instead of love, peace, &c., bear the fruits of hatred, discord and strife? “*Judæas appella credat, non ego.*” These human constituted bodies must be dissolved before they become the one body of Christ, and drink into the one Spirit? They must cast away their various faiths, and receive the one faith of Christ. They must relinquish their vain philosophy respecting the Father and the Son, and learn the truth from the Great Teacher.

My brethren of the various denominations, bear the exhortation of an old man, now past the age allotted to mortals, who must soon quit the busy scenes of this life. You all see, and the pious of every name deplore the miserable state of Christianity; as now presented to view. It is high time to awake out of sleep, and no longer indulge in dreams of better days, while we are inactive to hasten them on. You need not conviction of the vanity of expecting a union of the sects as such—you must pronounce the idea chi-

merical and absurd. It must be effected on God's own plan, and it will be effected, or the prayer of Jesus remain unanswered. Some of you say it will be effected in the millenium. No, it must be effected before, that the world may be brought to believe and be saved. When Christ shall come the second time, it will be to judge, not to save the world.

While Protestants are wrangling and dividing, it is food to the papists, who eagerly watch and wish for our destruction. By our conduct we are healing the deadly wound of the beast, who is pouring, *now* pouring his vassals in thousands on our peaceful shores. They are decoying our citizens' children to their high schools, and instilling into their tender minds their pernicious, anti-christian doctrines. Many of the dignitaries of the established Church of England are engaged to effect a union with the old mother. This is natural. Our divisions and strifes are fast paving the way for papal despotism, for papal rule, and for the papal inquisition. Our divisions are driving thousands to scepticism, and hardening the world of the ungodly to their utter ruin. Our divisions are drinking up the spirits of the godly, destroying the influence of christianity, and barring the way to heaven.

This, my brethren, you will acknowledge; and yet, how—O how can you be inactive? How can you any longer labor to establish a party, and not summons all your powers to promote the union of christians? "Self must be humbled, pride abased, else they destroy our souls." I fear that real christians in every party are in the minority, and the opposite character among them will, of course oppose. But we must come out from among them, and be separate—leave all for the kingdom of heaven's sake.

You know, my brethren, this event must take place sooner or later, and the sooner the better. But you ask, what shall we do? I daily pray for the union of christians, and am waiting for God to effect it. Do you wait for God to work a miracle to convince you of a plain duty? Do you wait for him to force his people to do right? In vain you pray—in vain you wait,

while you remain idle and inactive in the great work.

I advise you to call a convention of the churches of all protestant denominations. Let the churches select their wisest and best men to attend it. Let them come together in the Spirit, and in the spirit of meekness confer on this all important subject. Selfishness, the pride of a great party, and of opinion, the love of power, honor and wealth are the great objections to such a course. The clergy should be the first to promote it, but I fear, judging from historical facts in all past ages, they will be the last.

Will any respond to the proposal? Will editors of religious periodicals give an expression of their sentiments? Will they assist us in our essays to effect christian union?

B. W. S.

JUSTIFICATION.

Two leading principles of justification are spoken of in the scriptures, one by Moses, the other by Christ—that by Moses is a justification by the law, and that by Christ is a justification by the faith. The condition of the justification by the law, was obedience to the law, or by the works of the law. The condition of justification by the faith, was obedience to the faith, or the law of faith.

2. These are the two principles or plans of justification in the scriptures. True, the Judaizers proposed a mixed plan, that is, by obedience both to the law of Moses, and to the law of Christ; but Paul opposed this plan, and shewed that justification was by the faith without the deeds of the law in whole or in part—alleging that the law was not of faith—they were entirely different in their principles and requirements.

As justification is no longer sought by the law of Moses, we shall confine our remarks to justification by the faith, or law of Christ, which is the gospel. Much controversy has existed, and does yet exist, by not considering the difference between faith or believing, as the act of the creature; and **THE FAITH**, as the foun-

dation of believing, or that which is proposed to be believed. That faith, is very frequently put for the gospel, or the object of believing, is a proposition plainly stated in the Bible. I will select a few, out of many texts, to establish this point. Acts vi. 7. "And many priests were obedient to **THE FAITH**." Rom. i. 5. Paul received apostleship "for obedience to **THE FAITH** among all nations." Gal. i. 23. Paul preached "**THE FAITH** which he once destroyed." Gal. ii. 16. "Knowing that a man is not justified by the works of the law, but by **THE FAITH** of Jesus Christ, even we have believed in Jesus Christ that we might be justified by **THE FAITH** of Christ." Gal. iii. 2. "Received ye the Spirit by the works of the law, or by the hearing, (or obedience) of faith?" Gal. iii. 22. "That the promise by faith of Jesus Christ might be given to them that believe." Vs. 23. "But before the faith (*teen pistin*) came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Vs. 25. "But after that *the faith*, (*tee pistis*) is come, we are no longer under a schoolmaster." 2 Tim. iv. 7. "I have kept *the faith*." Jude 3. "Contend earnestly for *the faith* once delivered to the saints." Rev. ii. 13. "Thou hast not denied *my faith*." Rev. xiv. 2. "Keep *the faith* of Jesus Christ," &c.

From these and many similar texts it is too plain to deny, that *the faith* spoken of means the law of Christ, or the gospel. But how are we justified by the gospel or the faith of Christ? We answer by the obedience of the faith, as may be seen by attention to the texts just quoted. But what is the obedience of the faith? We answer, that obedience which the faith or gospel requires, viz: to believe, to repent, to confess the Lord, and to be baptized into him. That these are the requirements of the gospel all agree to acknowledge. Paul says, "But they have not all obeyed the gospel; for Isaiah saith, Lord, who hath believed our report?" Rom. x. 10. Therefore believing is an act of obedience to the gospel. So we say of repentance, confession and baptism; these are also acts of obedience to the faith, or gospel, as all acknowledge.

Some strenuously contend that we are justified by faith alone. This is true, if by faith is understood the faith of Christ, or the gospel, without the deeds of the law. But to say we are justified by faith alone as an act of the creature, is unscriptural and false. The apostle is very explicit on this subject. Gal. ii. 16. "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ." They were not justified by believing alone in Jesus Christ, but they believed in him that they might be justified by the faith of Christ.

Some say, we are justified by believing alone, and quote acts xiii. 39. "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." By what law are all that believe justified? Not by the law of Moses, but by the law of Christ. They believed that they might be justified by the faith of Christ. Who is the justifier? God. By what law does he justify? By the law of faith. Whom does he justify? Such as are obedient to the faith, or gospel. Who are obedient to the faith? Those who believe, repent, confess and are baptized.

The same truth is taught, when it is said, we are justified by grace. Now if this be a different plan of justification, then have we two plans, one by *the faith*, and one by grace; therefore, we are not justified by faith alone as an act, nor as an object. This will not be admitted: in scripture they signify sometimes the same thing. As "The grace of God that bringeth salvation hath appeared unto all men, teaching them to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world." This is the teaching of the grace of God. or of *the faith* of Christ, or of the revelation of God's grace.

It is also said, Isaiah liii. "By his knowledge shall my righteous servant justify many." This knowledge is that system of divine knowledge the Savior brought to the world, which is called the faith, or the gospel. "In him were all the treasures of wisdom and knowledge;" for the excellency of which knowledge, Paul relinquished every worldly good. This needs no fur-

ther proof. Let controversy on this subject forever
cease. B. W. S.

THE FIRST AND SECOND ADAM.

It will be readily granted that all mankind are either in the first or second Adam. In both, none can be at the same time. If they are in the first Adam, they are in condemnation and death; If they are in the second Adam Christ Jesus, they are in justification and life; for there is no condemnation to them that are in Christ Jesus. If they are in the first Adam, they are in the flesh, and walk after the flesh; If in the second, they are not in the flesh but in the Spirit, and walk after the Spirit. If in the first Adam, they are in captivity and bondage to the law of sin in their members; but if in the second, they are made free from the law of sin, by the law of the Spirit of life in Christ Jesus, the old man with his deeds is put off, and they are created anew *in Christ Jesus*, (not out of him;) for if any man be in Christ, he is a *new creature*—he is *created anew in Christ Jesus*—Old things are passed away, and all things are become new. There is no new creature out of Christ—till they are in him, they are in the old man Adam in sin and death.—

The first man Adam was made a living soul, the last Adam was made a quickening spirit. Now that was not first which is spiritual, but that which is natural, afterwards that which is spiritual." 1 Cor. xv. 45, 46. Now as to the persons of the first and second Adam, it cannot be affirmed without a contradiction of scripture that the first Adam's person existed before the second Adam's; therefore the *living*, and the *quicken-*
ing, were the accidents or characters of their persons. All the first Adam's children derive from him as their natural father, a natural body and a living soul (not a spiritual soul) spirituality can only be derived from the second Adam, who only was made a quickening spirit.

It has often been asserted, but never proved, that the first Adam was made holy or spiritual. That he was

made good, as all God's creatures were, and so viewed by himself, is admitted; but to be made good, and to be made holy, are very different ideas—the first is physical, the second, moral—all things were made good, but all things were not made holy. Holiness or spirituality, is universally admitted to be a moral quality, and not a physical part, of human nature. It consists in love to God and man, and in a divine life leading to cheerful obedience to all God's commands.

But these acts of the creature flow from the knowledge of God, and his will. We cannot love an object before we know it, nor can we do the will of God, before it is revealed to us. Adam must have known God before he loved him, or became spiritual, or holy; and he must have existed a natural man before he could know him, or any other object in the Universe—non-entity cannot know nor act.

Neither was Adam created sinful; for sin is also acknowledged to be a moral quality, and not a physical part of human nature; for it is certain that perfect human nature existed in Adam before sin, and that perfect human nature existed in Christ without sin, and will exist eternally in the glorified righteous, without sin. But if sin were a physical part of human nature, then were the first and second Adams maimed, or destitute of a part of human nature, and all the righteous will remain eternally destitute of this part of human nature. So if holiness be a physical part of human nature, then it follows that all the wicked live and will forever live destitute of a part of human nature. These consequences will be justly denied by none.

As holiness and sin are acknowledged to be moral qualities, and not physical parts of human nature, and as the decree of God is, that kind should produce its kind, then it follows, that children are born into the world neither holy nor sinful; (for moral qualities cannot be transferred) but with death in their members or in their body. This death has become the law of sin, by which law we are inclined to walk after the flesh, and serve sin; which law we are unable to con-

trol by all our powers; nor by the law of the mind, nor by the law of Moses, nor by the law of Christ, the Gospel; for the (*phronemates sarkos*) the mind of the flesh, or carnal mind is enmity to God, is not subject to the law of God, neither indeed can be.

Rom. V. 12. "Therefore by one man sin entered into the world, and death by sin; and so death (not sin) passed upon all men, for all have sinned." This must be a mistranslation, for the very proposition of the Apostle, was that death passed upon all men, because that one (Adam) had sinned and not because that all had sinned. It reads literally, "And so death passed upon all men, on account of, or because of, which (death) all have sinned—" all the descendants of Adam from the beginning. Death in the members is the law of sin, and the cause of sin in all the fallen children of Adam.

I have rendered the Greek words *epi hoo* in Rom. V. 12, on account of, or because of, making the relative *hoo* agree with its antecedent *thanatos*, death. This is perfectly consistent with the rules of grammar, as all will agree; and that *epi*, joined with the dative, has very frequently the sense of, on account of, or because of, no man of letters will dispute. I will give a few examples. Matt. XXVI. 50, "And Jesus said unto him, Friend, wherefore (*eph' hoo*) art thou come?" that is, on what account?—Matt. VII. 28.—The people were astonished at (*epi tee didachee*) his doctrine;" i. e. on account of, or because of his doctrine.—Acts XI. 19. Now they that were scattered abroad upon the persecution that arose about Stephen." (*epe Stephanoo*) i. e. because of Stephen.—Luke vi. 5.—"At (*epi too remati*) thy word, I will let down the net." i. e. Because of thy word.—Rom. vi. 21. What fruit had you in those things, whereof (*eph' hois*) ye are now ashamed;" i. e. on account of which ye are now ashamed.—Rom. xvi. 19. "I rejoice on your behalf," (*eph' humin*) i. e. on your account. I might multiply quotations from the New Testament, and from the Greek classics to prove this translation correct; but it is deemed unnecessary. I refer to Dr. Parkhurst and Greenfield on the preposition, *epi*.

I have shown that the law of sin is in our members; not written on tables of stone, as was the law of Moses—not written on paper, as is the law of Christ, but in our members or body. I have shown that this law of sin cannot be subject to any law but one, and that is the law of the Spirit of life which is *in Christ Jesus*, not out of him; for none out of Christ have the law of the spirit of life in them; or the righteousness of the law fulfilled in them. The law of the spirit of life we get by union with Christ, or by being in him, as the branch in the vine. This law, and this only, can free us from the law of sin and death. This law is the Spirit of God and of Christ dwelling in us. Rom. viii 9. “But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.” This is not the fruit of the Spirit, as love, joy &c., but the Spirit itself, as is too evident to need proof—the whole context proves it.

The law of sin is called the *phronema tes sarkos* the mind or inclination of the flesh, and Paul says this very law or mind, is death. The law of the Spirit is called the *phronema tou pneumatos*, the mind of the Spirit which is life and peace—life and peace in the soul or Spirit of the believer, who is in Christ Jesus, and which Spirit will ultimately quicken his mortal body, or raise him from the dead, also, as his head Christ Jesus was raised. The first law is called the *flesh*; the second law is called the Spirit—the Spirit of God dwelleth in us, or Christ the quickening Spirit, in us. Till we get this Spirit, we remain in the flesh, and are led by the flesh, or walk according to the flesh—are slaves to sin. This Spirit alone delivers us from the law of sin and gives us the victory through our Lord Jesus Christ. “For know ye not your own selves, that Jesus Christ is in you, except ye be reprobates?” 2 Cor. xiii. 5. All then are reprobates who are out of Christ.

Now, all admit that there is some principle born with us into the world, by which all are inclined to evil. It is by some called depravity. But we cannot call it moral depravity, for this is sin itself, which as a moral quality cannot be transferred, nor begotten. Why not admit Paul's doctrine that the law of sin is death in the members, or in this body of death with which we are clothed? This is in perfect accordance with fact, and experience. As soon as an infant is born, it cries. What but death in the members is the cause of this? pap or milk is administered, & death for a moment is quieted, but it is the one of three things never satisfied, as Solomon says it continually cries, Give, give.—Thus the child grows up, the appetites of the flesh, or of death in the members, must be continually satisfied. It arrives to the age of knowing good and evil—before which age the soul is in a dormant state with regard to divine things. Now it is taught the ways of right and wrong—the power of fleshly habits, or the law of sin in its members, naturally inclines it to follow the wrong way. He understands that this wrong way leads him to everlasting woe—he trembles at the prospect, and would do good in order to escape the impending danger; but evil is present, and by the law of sin, now strengthened by long habit, he is borne down the rapid stream to ruin—the law of Moses is too weak by reason of the flesh—the law of the mind with all its resolutions, and struggles to reform, & oppose the law of sin, is too weak to effect the purpose; In almost hopeless despair, he cries out, O wretched man that I am, who shall deliver me from this body of death? Can you Angels in glory, who excel in strength? can you, ministers of righteousness?—No; all united cannot deliver you. But there is one, who can, Jesus the son of God, mighty to save. In him is life—in him is the Spirit without measure—in him is the law of the Spirit of life, which can deliver you from the law of sin and death, which is in your members. The gospel directs what to do in order to obtain this law of the spirit of life, or quickening spirit of the second Adam. He must believe, repent, & be baptized into Christ Jesus.

Then when in Christ, baptized into his one body, he receives the quickening spirit of Christ--the law of the spirit of life written on his heart. Now he thanks God, through Jesus Christ he has received deliverance; he is now enabled to walk not according to the flesh, but according to the spirit. Now he is enabled to call God Abba, Father.

The vii. and viii chapters of Rom. it is believed, teach this doctrine plainly. It is feared that many who profess christianity have not experimentally learned it. This is the great cause of so much worldly mindedness so much death, and barrenness--so much division--and so little piety and brotherly love. B. W. S.

PARTY SPIRIT..

It is to be feared, that many, very many at this time mistake the spirit of party; for the Spirit of God. We have only to examine carefully the fruits, in order to decide which spirit we have. If we have the fruits of the Spirit of God, they can be seen--can be known by all. They are love, joy, peace, &c. If we have the spirit of party, its fruits also can be tested, as hatred, variance, strife &c.

Reader, let us examine; let us try which of these spirits we have. It is all important to us, since we are plainly assured that "if any man have not the spirit of Christ he is none of his." Rom. viii.

I am aware that speculation on this subject, has done incalculable mischief in the world: Indeed such is its baleful influence on all subjects connected with the christian religion. I wish not to lead your mind into the crooked way of speculation. God forbid, that we should adopt any sentiment that would drive the Spirit of the Lord Jesus away from us, or instil into the minds of any, the fancied imagery of the philosophic, and metaphysic subtelties of this age.

Have we the spirit of *partisans* or the Spirit of the living God? This is the question now under consideration. We leave the plodding metaphysician in the

enjoyment of his own frigid system, while to the word of God, we direct our steps for an answer to the important question.

Have we a party spirit? Then we are not of the household of faith—are not christians. Some of the fruits of this spirit are “*wrath, strife, sedition, envyings,*” &c. &c. Gal. v.

Have we the Spirit of Christ? This is also known by its fruits, which are, “*Love, joy, peace, long-suffering, gentleness, goodness, meekness, patience, fidelity.*”

We have only to compare these fruits—and the question is answered. There are many tests given us, so that we may not be deceived on this subject. How much party spirit there is now in the world! How many converts made to a party! We scarcely can engage in the social relations of life, unless this monster takes the throne, and governs our reason—controls our actions and enslaves our thoughts. We are taught now, that it is a virtue. It has almost become deified in this speculating age; and if there is an individual disposed to raise his voice against it, the multitude is ready to raise a shout, and crush the warning voice that pleads for the Spirit of the meek and lowly Jesus.

Reader, look well to it. The day is dawning when false spirits shall be detected—driven from the presence of the King. The reddening streaks are already appearing, precursors of his speedy visit, when every eye shall see him, and they that pierced him shall wait because of him. Party Spirit—the engine now used to divide, disunite, keep alive all the feuds and baser passions of the human heart, shall then seek a hiding place in holes of the rocks and mountains. But even this shall be denied to the partisan, who shall stand in the presence of the Judge, enthroned in light, to hear his final doom. Alas, for the parties now professing to have the Spirit of Christ! In that dreadful day—the day of compensation—the day of retribution, they shall see, but too late, that party spirit has shut them out of heaven.

What shall now be done, is the question, I think I

hear some one ask, wishing to avoid this dreadful—this heart-rending doom. The answer is at hand. Submit to the law of Christ, you shall then receive his holy Spirit—walk in the light, as Christ is in the light, and then love, joy, peace, longsuffering, gentleness, goodness, meekness, fidelity, & temperance, will you possess—these possessed—these enjoyed, you are fitted for a place in the paradise of God. There is a unity of this Spirit, which is to be kept in the bonds of peace by all. “There is one body; there is one spirit. Eph. iv. In one Spirit have all true believers been baptised into one body—have all been made to drink into one spirit. I. Cor. xii.

This SPIRIT inclines us all to CHRISTIAN UNION. We all flow together in love, “For the love of God has been shed abroad in our hearts by the holy Spirit given unto us.” Rom. v. When possessed of this Spirit, we live and walk in union with all obedient and holy beings. We are one body, and members one of another. No hatred, no malice, no wrath, no envyings, no seditions, can ever find a place in our hearts. Discord and strife are strangers here. All is peace—all is joy. The soul filled with the Spirit of God, rises high above the scenes of strife and confusion, and finds union with its God. D. P. H.

PEACE.

“Blessed are the Peace-makers: for they shall be called the children of God.” Matthew v.

These are the words of our blessed Lord, delivered in the hearing of a multitude who flocked around him to hear him speak the counsel of heaven. After they listened to his discourse, they ‘were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.’

Well would it be for our race, if the blessings of heaven were sought after, instead of the adulation of a vain and empty world! Where would the spirit of revenge, hatred, malice, and war, find a place if we were

listening to, and obeying the teachings of Jesus? They could find no place in our bosoms. Did he teach as one having authority? surely he did; and although he does not now exercise that authority in punishing the wicked in this world, yet the day is "APPOINTED," when every man shall be judged according to the deeds done in the body, whether they be good or bad. All who have followed after peace, shall receive the crown of eternal, and unfading honor; but those who have stirred the fires of war, hatred, malice, revenge, &c. shall suffer the sad consequences, and eat the bitter fruit of their own doings.

I sadly fear, that thousands are now engaged in keeping up the blazing fires of strife and discord among the professed followers of Jesus, who idly dream of heaven. While thus engaged, they can never enter into the presence of the KING OF PEACE. What is the picture presented now, among professors of christianity, but that of a battle ground? each with arms in hand, measuring off the proper distance, shooting calumny, slander, base misrepresentation and lies.

This is an age, foretold plainly by the apostles, and well would it be, if those who really love the Lord would file off—withdraw from the scenes of discord, and follow after peace. Blessed are the peace-makers! Thrice blessed are they here, and shall be hereafter. Oh, that I could arouse you to imitate the blessed Jesus! He is the great example set before us. Did he villify and abuse the character of others? no, never. When he was reviled, did he ever revile again? Never did. When he suffered, did he ever threaten? Never.

How then can we be christians unless "we follow in his steps."?

D. P. H.

AN ESSAY ON HOPE.

"Hope, is the desire and expectation of future good (says Martendale,) of either real or supposed good, grounded on at least, the probability of obtaining it."

Hope, then, is compounded of desire and expectation; and in the absence of either, it cannot exist.

There is probably no word in the English language, spelled with four letters, the meaning of which is so little understood. How frequently do we hear persons speaking of their hope in reference to the past.—They speak as follows: “I remember very well the time, when I got a HOPE,” “I HOPE my sins are pardoned,” &c.

It is true “we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”—PAUL. We thus perceive, that the Scriptures as well as the meaning of the word show, that hope always anticipates, and that no man hopes for what he enjoys.

We have said that hope cannot exist in the absence of either desire or expectation; for instance: There is much excitement at the present time in reference to the speedy return of our Blessed Savior to judge the world. Now, while many expect and look for this event, there are few, very few, who can be said to hope for it, because they do not desire it—are not prepared to receive him. Again, there are many, very many, who desire the salvation of all their neighbors, and fellow citizens, but for want of proper evidence they cannot expect; and therefore do not hope for so glorious an event. The man who plows, sows and cultivates the soil, hopes that God will give him a crop, because that he both desires and expects it. The faithful Christian who is striving for Heaven, by diligently using *all* the means of God’s appointment, hopes to arrive safely there, when the storm of life is over, because he desires it above all things else, and from God’s holy word draws those precious promises, which authorize the expectation.

This fond hope, sweetly cheers the homeless wanderer through this vale of tears, and keeps his sinking head above the tempestuous waves of time.

Dear brethren and sisters in the Lord; live every day in the faithful discharge of all those duties which you owe to God and to one another; for as well might the man talk of a crop, who will not plow nor plant, as

for you to talk of obtaining Heaven without the constant use of the means of Heaven's appointment.—Mistake not your pleasurable emotions of mind, and what you may call good feelings, for the practice of religion or doing God's commandments. These do, with an eye single to His glory; and your salvation and happiness are sure to follow.

Much remains to be said on this pleasing subject, and we may, if spared take it up again. There is what is called in scripture, the hope of the hypocrite. There are no doubt many led to hope for heaven, who, if ever they could realize their hope, would do so without having done the will of our Heavenly Father.

Could we be the means of undeceiving one such, it would afford us much joy. We may yet make the effort.

J. P. LANCASTER.

CONVERSATIONS BETWEEN A CLASS LEADER AND A CHRISTIAN— NO. 4.

CLASS LEADER.—Good morning, my dear sir; I am glad to meet you again, after so long an absence. The winter has at last rolled back behind the curtains of the past. Spring, although tardy in its march, has made its appearance, and nature now meets us with a smiling face. You look changed since I saw you. Your gloom and sadness have taken their flight, I trust, and the joy and comfort of a Christian, I hope, you now possess—now enjoy.

CHRISTIAN.—Oh, how glad I am once more to meet you! You took a deep interest in my welfare—you gave me the best advice, I have no doubt, you could, when I was seeking the Lord. I am now released. Thank the Lord, there is “*now* no condemnation to them, who are in Christ Jesus, who walk not after the flesh but after the Spirit.” “My soul doth magnify the Lord” for all his mercies, because he spared me in my sins, and pointed me to the Lamb of God—the Savior of sinners.

C. L.—Come, tell me when you found Jesus precious to your soul? When did he pardon your sins?

C.—I will do so cheerfully. You know that when we last were together, we went to hear a strange preacher, whom they called a Campbellite. I sat and listened attentively to him. It seemed to me, that some persons had been describing my feelings to him, and he was addressing himself to me personally. His subject was, “what shall I do to be saved”? This you know was the very thing I wanted to hear. He commenced and read many passages from the New Testament, exactly suited to the question, and which threw so much light on my mind that I obeyed the Gospel in a few days, and was pardoned.

C. L.—I rejoice to hear it in my very soul. Have you been baptised yet, and joined the church?

C. The first thing I did, was to be baptised in the name of the Lord Jesus for the remission of my sins. This was the very command I had to obey.

C. L.—Then you have left the good old way. I thought when you were speaking about *getting* happy that you had *got religion*. I am surprised that you should have thought of baptism until your heart was changed.

C.—I prayed a long time, that God would change my heart while I was seeking after peace, but I am now satisfied that if He had heard and answered my prayer I should have been damned. I thank the Lord that he did not hear such a prayer as that.

C. L.—Presumptuous man! Have you lost your reason? I think you had better repent for that wicked speech. Your heart needs to be greatly changed, else you will never realize what true religion is. You are deceived! You are deceived!!

C.—I am not presumptuous—I speak advisedly—refrain therefore from such warm expressions—alloy all your unnecessary fears and patiently hear me. My heart was changed before I went to hear that preacher. I hated sin—no longer did I practice it—I loved piety—I loved the company of all good and holy beings. Now if God had changed my heart, I should then have loved sin and hated God—I should have been damned.

C. L.—I ask pardon for my warm expressions. I now see what you meant; but surely, you do not call baptism, obeying the gospel do you? I think it is only an *ordinance*—a *command* of Christ.

C.—Baptism, is commanded by the Lord Jesus Christ; and when I believed with all my heart that Jesus was the Christ the Son of God, truly repented of all my sins, confessed the name of Jesus with my mouth, I then obeyed from the heart by being immersed in water, in the name of Jesus Christ for the remission of all my past sins.—I had as you well know, **BELIEVED—REPENTED—CONFESSED.** I was the very character to submit to baptism.

C. L.—This looks like a short way to heaven. Why, if I thought that God would pardon sinners in this way, I would do all I could to get them into the water.

C.—Short or long, it is what Jesus Christ has taught, and for my own part I have taken Him for my **LAWGIVER**, and I wish to keep His commandments. I think all had better do so. Your system nearly ruined me. I had agonized—prayed, and wept until I was well nigh driven to desperation. I now thank God through Jesus Christ that I am liberated from the bondage of sin.

C. L.—Well, I admit the advice is good. I shall be here again in a month, if the Lord will, and we will still talk about these things. I frankly admit that there are some difficulties on my own mind about Baptism. I was sprinkled when an infant, so my parents tell me, and I doubt whether it is baptism or not. But while I conceive that baptism is a **NONESSENTIAL**, I am willing to risk it. I have doubts however. Let us be prepared next time to turn to all the passages on Baptism and see what is taught.

C.—Agreed. I will also bring John Wesley's Notes and the Doctrinal Tracts along. They may aid us in our investigations.

D. P. H.

THE CHRISTIAN EXPOSITOR.

Rom. i. 16, 17; "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith; as it is written the just shall live by faith."

There are two Greek words of very common occurrence in the Greek Testament, and of very different signification; yet our translators very frequently translate them both by the same English word, *power*.—The two Greek words are *dunamis* and *exousia*—the first generally, if not universally, signifies physical power, as power to create, raise the dead, work miracles, &c. The second signifies authority, liberty, &c. They are sometimes used together, Luke iv. 36, The people beholding the miracles performed by the word of Jesus, said "what a word is this? for with authority (*exousia*,) and power (*dunamis*,) he commandeth the unclean spirits, and they come out." In no case have I found *dunamis* to signify moral power, nor *exousia* to signify physical power. Inattention to this distinction has been the cause of much confusion. Hence from the press, and from the pulpit the gospel is proclaimed with much assurance to be the moral power of God to save; yet Paul says in our text, "The gospel is the power (*dunamis*) of God unto (*eis*) for, or in order to salvation." Too much vain philosophy has been introduced in order to exclude all physical power from any part in our salvation, and confine it alone to the moral power of the word, and that this power is contained solely in the gospel or word. This sentiment forbids us to expect from God any other power than the gospel itself—excludes the propriety and spirit of prayer, and makes the word the agent rather than the means of our salvation. Charity leads us to believe that though some may advocate the sentiment, yet they are not influenced by it as a principle. They trust in the Lord alone for salvation, and pray always. They are like many who warmly plead for justification by faith alone, yet are they zealously engaged in obedience to the faith.

Simon Magus was called by the Samaritans, the great (*dunamis*) power of God. Surely they meant nothing more than that by him, God exerted his power in the performance of his sorceries. So Christ is called the power (*dunamis*) of God, because God exerted his power and wisdom by him in salvation. So the gospel is the power (*dunamis*) of God unto salvation, because by it God exerts his power to save.

Christ, when on earth, healed all manner of diseases. The multitude seeing these wonders, and hearing of them, believed in him, that he was also able to save them from their maladies. By this faith they were influenced to come to him. Jesus perceiving that they had faith to be healed, exerted his mighty power, and healed them. It is said, the whole multitude sought to touch him; "for there went virtue (*dunamis*, power) out of him, and healed them all." Luke vi. 19. A poor diseased woman had heard of his fame, and believed he could cure her; for she said, "If I may only touch the hem of his garment, I shall be made whole." She did so, and virtue (*dunamis*, power) went out of him and healed her immediately. It was glad tidings to the diseased, when they heard that he was able and willing to heal them of all their maladies. Those who believed the report, were influenced by it to come to him for healing. Now the power to heal was not in the report or glad tidings—it was not in their faith, but in the Savior. The glad tidings believed had power to lead them unto salvation, or to the Savior, in whom the power to save alone was. So the gospel or glad tidings believed has power to influence us to come to the Savior and obtain salvation. It is granted, that the gospel has power to produce faith, and repentance or reformation, to engage us to pray, to confess the Savior, to obey the gospel and to encourage us to come to Jesus for salvation. "Him that cometh to me I will in no wise cast out." This is the simple process of truth, as every living christian will testify. This was the process of olden times, when truth was not tortured to bend to the whims, systems and vain philosophy of this cavilling age. The power

of God, or influence of the Spirit in the work of salvation is plainly declared.

I will now make a few observations on the latter part of the text. "For therein (the gospel) is the righteousness of God revealed from faith to faith, as it is written, 'the just shall live by faith.'"

1. "The righteousness of God." This phrase frequently occurs in this epistle, as well as in other parts of the Bible. It has been differently understood by good men; but now generally, it is believed, Dr. George Campbell's view is accepted, which is, *the righteousness which God requires*. So it was said, John vi. 28, 29. "What shall we do, that we might work the works of God," i. e. the works which God requires? Jesus answered and said, "This is the work of God—i. e. the work which God requires—that ye believe on him, whom he hath sent.

Now the righteousness of God, or the righteousness which he requires, is obedience to the law of faith, or the gospel, which is to believe, to repent, to confess the Savior before men and to be baptized in his name. To this obedience to the faith, justification, or pardon is granted. Hence many have called the righteousness (*dikaiousune*) of God, justification itself, or God's plan of justification. I have no objection to the sentiment, for it is in fact, the same that I have received, and stated above. This righteousness or justification, is revealed in the gospel from faith to faith—i. e. from (*ek*) the faith witnessed by the law and the prophets, Rom. iii. 21, as it is written in Habbakak the prophet. The just by faith shall live; and "faith was imputed to Abraham for righteousness." "From faith to (*eis*) faith; from the faith witnessed by the law and the prophets, to or unto the faith of Christ, when it was come in its full glory, and preached by himself. Hence we may understand the expression, the circumcision justified by (*ek*, out of) faith; and the uncircumcision thro' (*dia*) faith—i. e. the Jews were justified by the faith which was witnessed by the law and the prophets, as of Abraham, David and Habbakak—when the apostles preached to the Jews, they continually appealed

to the faith as revealed in the Old Testament. This was strong evidence to them to believe in Jesus and obey him. And thousands of them were from this faith justified. But the Gentiles had not the law nor the prophets, and therefore the Apostles, when preaching to them, did not refer to the faith witnessed in the Old Testament, but simply declared the faith or gospel of Christ to them—they had received it from the Lord, and confirmed their testimony by miracles. The Gentiles then were justified not *ek* from faith, but *dia* thro' faith—through the faith delivered and witnessed by the apostles.

B. W. S.

PERIODICALS.

Many have fallen into our hands during the present year, filled with interesting matter.

We acknowledge the receipt of the "CHRISTIAN MESSENGER," from England, edited by Br. Wallis of Nottingham. It is a neat monthly, devoted to the cause of primitive christianity, and bears to us the pleasing intelligence that many are submitting to the Gospel of Jesus Christ, in England and Scotland. The march of truth is onward there. May the Lord prosper the brethren and sisters throughout that Kingdom!

The Orthodox Preacher edited by our much esteemed Bro. Cribfield, of Cincinnati, is on our files. His attention seems chiefly turned to the second coming of our Lord. In his last No. he states that he does not believe the world will come to an end for a thousand years. Many in the West had taken up a different idea of his opinions on that subject, from reading his former articles, but now, they will stand corrected. We hope that during his investigations, much light may be shed on such an important event. For our own part, we shall listen patiently.

D. P. H.

Religious News.

STATISTICAL REPORT

Of the number of Congregations of the Lord Jesus Christ, and number of members, as far as reported, at a meeting begun and held at Lost Creek, Lee county, Iowa Territory, on the 21st day of August, A. D. 1842.

*Iowaville, Van Buren county, No. members, 22, Sam'l Black Sr. Eld.
New London, Henry county, 20, John Shepherd, Elder.
Rock Spring, Van Buren county, 25, J. McCrerv Elder.
Nelson's Ford, do. do. 20, C. Rall Elder.
Lost Creek, Lee county, 125, John Thompson. J. O Smith, Isaac Briggs, Elders, James Ross, Evangelist.
West Point, Lee county; 36, J. Clifton Elder.
Fort Madison, Lee county, 25, B. Speiman and J. A. Drake Elders.
Fox River, Van Buren county, 32, J W Rickett and Wm Emerick Elders.
Spring Creek, Des Moines county, 75, John Hodgens Elder, P Shuck Evangelist.
Point Pleasant, do do 26. No officers.
Pleasant Grove, do do 46, Z. Round and A. Hackelman Elders.
Columbus City, Louisa county, 41, D Ellege and H Smith Elders, B Tripp Evangelist.
Otter Creek, Louisa county, 27, S Bell and — Lee Elders.
Mount Pleasant, Henry county, 48, Wm Rawlings Elder. D. Trulinger and T. J. Matlock Evangelist
Crooked Creek, Washington county, 24, S P Thompson Elder.
Lick Creek, Jefferson county, 30, J Glenn Elder. TOTAL, 652.*

Will each of these Elders and Evangelists become agents for the Ch. Messenger, and labor to get paying subscribers? EDITORS.

Dear BRO. STONE:—I am requested to forward the foregoing to you for publication in the Christian Messenger. Our meeting was blessed of God, 27 made the good confession, 25 of whom were immersed, 2 added by letter. Many churches of which we have knowledge were not reported at our meeting, and there are many brethren scattered over the territory yet unorganized. We are constantly solicited to visit brethren in different parts of our territory, but there are so few laboring brethren that the calls, as yet, cannot be complied with. As far as our labors have been extended, much has been effected and the cause prospering. On my way to Springfield I held a meeting at Brunt's creek, Hancock county, where I had the pleasure of witnessing the surrender of 8 persons who were immersed. Among the number was a Mr. Dron, who had been a sceptic; a man of intelligence and influence.

Your affectionate brother,

Sept. 1842,

JAS. R. ROSS.

Brother S. Davenport of Plymouth, Pa. writes Dec. 24, 1842, that Brother Wm. Lane, had baptized 156 in one week, and that the church in that place now, embraces more than 300 active, living members.

“The teaching” says he, “has been in accordance with your expressed views, or rather as Peter’s at the day of Pentecost.”

REMARKS—These brethren are a branch of the old Christian Church, and have been convinced of the truth of Peter’s doctrine, ‘Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ Had not so many hard things been spoken and written against them by some of us, a union would have been effected long since between us. We must acknowledge that these hard speeches were provoked by some of the m. But had we acted up to the good precept, ‘when *reviled* not to revile again,’ we should have acted wisely.

Bro. J. Harsh of Spencer, Ia., writes Dec. 2, 1842. That within a few months the church in that place had increased from 18 to 52—that bro. T. C. Johnson had lately planted a church 8 miles south-west of Spencer, of 70 members, principally heads of families, and that brother Johnson had baptized 200 this year.

Bro. J. Creath of Palmyra, Mo. writes March 23, 1843. That he has constituted a church at Hannibal. He solicits the help of preaching brethren. His labors of late are very successful in enlisting souls for the Lord. The particulars we have not yet received.

Bro. J. A. Gano of Ky., writes Dec. 1, 1842. That bro. T. M. Allen of Mo. had lately visited them—that at Leesburg there were 10 additions at a four days meeting—at Union 9; at Cynthianna 16.

Bro. James E. Mathews of Jackson, Miss., writes Feb. 17, 1842. That he had recently visited Texas, and that 20 were added to the church while he was there, the last of which was his own brother, John H. Mathews—that upwards of 30 had been added, twelve miles north of Jackson, Miss. and good prospects for a continued increase. The gospel, says he, is heard with much interest in this part of Mississippi, and if we had a few additional, able proclaimers, the cause would prosper much. Three Elders preach among them, J. E. Matthew, Wm. Clark, Jonathan Vancleave.

Bro. T. M. Allen of Mo., writes Feb. 22, 1843. We have just closed a meeting in Columbia with 46 additions, among which were eight or ten of the college students.

Bro. J. T. Johnson of Ky. writes March, 1 1843. He had just returned from a tour of four weeks, 70 additions.

Bro. J. M. Mathis of Gossport, Ia., writes, that he from March last till Nov. following, had the pleasure of seeing about 600 submit to our glorious King.

Bro. John Herrod of Scott county writes that recently, within 8 or 9 weeks, had been baptized about 300, by bros. N. Short and S. Tribble—that bro. Jacob Wright had baptized this year (1842) about 300—that bro. P. M. Blankinship of Martinsville, labors all the week in his Cabinet shop, and preaches on Lord’s day. Since March 1842, till Nov. he has baptized about 100.

Bro. S. G. Marshall of Daviess county, Ky. writes Dec. 23, 1843. That since his last letter to me about 63 had been added in the bounds of his labors.

Bros. Wm Gilliam, and W W Happy are now holding a meeting at Bethel, Morgan county, May 9, 1843. Thirteen had been immersed and took upon them the name of Jesus. The meeting is still progressing.

During the months of March and April, a protracted meeting was held in Jacksonville, which resulted in 53 additions to the congregation.

Bros. Wm M. Brown and J. T. Jones held a meeting in Winchester in January last, which resulted in about 143 additions. The brethren there continue stedfast in the apostles doctrine, although reports to the contrary have been widely and industriously circulated; and great efforts made to divide, disunite and scatter them.

Bro. James Conover of Jersey Prairie, has immersed about 15 lately in his neighborhood. The work there still going on. Praised be the name of the Lord!

Bro. Wm. M. Brown writes, Pittsfield, May 5, "This is to inform you of my good health and fine spirits, and that I am still raising my voice in the cause of humanity—the christianity of the Bible. We had 74 additions at Perry—40 at Chambersburg, and upwards of 50 to the congregation in this place."

Brethren John Smith and John T. Johnson, are now in the far West. They labored together in St. Louis for some time, and some 7 or 8 had obeyed the gospel.

Brother Smith is now in our neighborhood. Bro. Johnson still in St Louis preaching. We hope that he may do much good. The point is an important one, and every effort should be made consistent with truth and righteousness to establish christianity in that place.

Springfield May 10, 1843.

Dear Brethren Stone and Henderson:--Having just learned that a No. of the Messenger will soon be issued by you, and having been solicited to communicate religious and other intelligence, I hasten to communicate a few things, which may cheer the brethren abroad who patronize your periodical.

Some time in last March, Br. Walter Bowls commenced a meeting in Mechanicsburgh, a beautiful village in the east part of Sangamon County Ill., du-

ring which time six or seven persons obeyed the gospel. Soon after, Bro. A. G. Kane one of our Evangelists and myself, took up our line of march for the same place. On our arrival, we commenced holding forth the gospel to an interested community, and had the pleasure of adding with those immersed by Bro. Bowles 43, to the congregation. We left them rejoicing in the truth, although surrounded with much opposition.

I am glad that the Messenger is about to renew its visits among the friends of truth. I hope that it may be well sustained, and through the help of the Lord, that you may be able to defend the cause of truth and piety in our land. Will the brethren do all they can to increase its circulation? I think so.

We have had in Springfield 10 or 12, additions since you published our success in the fall. Among the number was my second son. Praised be the name of the Lord for his unspeakable goodness!

Yours in the good hope.

J. P. LANCASTER.

☞ Since noticing the arrival of brethren J. T. Johnson and John Smith in the West, we make the following extract from a letter received by brother Smith, who is now here.

EDITORS.

Beloved Bro. SMITH:—I have had fine success since you left. The way had been paved better than either of us expected. We have had 28 additions in all. I think we obtained 15 of them yesterday (Lords day). I received a most pressing call to Palmyra the day after you left; and as I thought you could do the business at Carrolton, I would go and make an effort at the same time in Palmyra. We can then meet at St Louis by the middle of the week after next Lord's day. From thence, we can start home when we please. Every day, developes more and more the importance of this world of a place. It is full of friends. Some of the rich men say, they will assist us in building a house, &c

Yours most truly.

St. Louis, May 8, '43.

J. T. JOHNSON.

The Christian Messenger.

VOL. XIII.

June, 1843.

NO. 2.

TO THE ELDERS AND PREACHERS OF THE CHURCH OF
CHRIST.

Dearly beloved Brethren:

You have seen my address to the brethren of protestant denominations on the subject of Christian union. I am persuaded that your sentiments on this subject are in unison with my own. Much depends on you to promote this desirable object. In the first place, union in spirit with one another, and this union based on being one in the Father and the Son, is all important. In vain we teach the truth, and do not live according to it ourselves. We may have the form of knowledge, but deny the power of it; we may speak like an angel, and yet be destitute of charity. Such are no better than sounding brass or a tinkling cymbal. Such may have their reward in time; but no blessing awaits them in eternity—they may please men, but not God—they may be rewarded with the honors of men, and with the honors of this world; but this is all they may expect in this world or in that to come.

I have been a close observer of men and manners for more than a half a century, and have witnessed many revolutions and commotions in the Christian community, and may say as did Eneas "*quorum magna pars fui.*" In my observations, I have particularly noticed the preachers, and the different characters attaching to them—characters which in some effectually neutralized the truth preached by them to others.

These characters I wish to set before you, in order that you may avoid them, and seek a better.

1st. I have seen preachers ignorant of the truth, rise and address the congregation, substituting noise for good sense. Such reminded me of Ahimaz, after the battle was fought between Joab and A'bsalom, and the latter conquered and slain, Ahimaz was anxious to be sent to bear tidings to Jerusalem. He was told that the tidings were not yet ready; but go he would, and he ran to tell the tidings, although he had nothing to tell. David asked him the news; all he could tell him was, "I saw a great tumult, but I knew not what it was." The answer David gave was good, "Turn aside and stand here." It would be well if every such ignoramus and would-be-preacher of glad tidings should be treated in the same manner. To avoid this character, my brethren make yourselves well acquainted with the Bible, and understand the message you bear to a dying world.

2d. I have seen preachers well stored with knowledge, address a congregation on the solemn and momentous subject of religion in a florid, yet frigid, iceberg style. Their aim appeared to be, to give an exhibition of the universality of their learning, their philosophy, their divinity, their deep research in the lore of ancient and modern writers. Such men preach themselves, and not Christ Jesus—they are better pleased with themselves and their performance, than the people who hear them. Such preachers generally are very anxious to hear and receive the plaudits of the people, their ears are open to hear something said in praise of their brilliant display. If none speak, they will *modestly* enquire. O shame! If any flatterer should appear to applaud his discourse, his vanity is tickled, and his foolish mind puffed up. He is highly pleased not because sinners were saved, or that saints were comforted and edified, but because his discourse was praised by a hypocritical flatterer! Such preachers never make converts to righteousness. Their philosophy will never make Christians, nor edify them. Now, brethren, to avoid this hateful character, take Solo-

mon's advice, "Get wisdom, but with all your getting, get understanding." Wisdom is necessary, but wisdom without the spiritual understanding of it, will never make a godly, and useful character. With all his learning and wisdom, he will be but a cumberer of the ground, a clog and hindrance to the growth of piety, and progress of religion. Such a preacher throws water on the fire of devotion, wherever it may be kindled. Mark what I say you will find it true.

3d. I have seen preachers even among ourselves, bitterly opposed to sectarianism in word, and powerful in argument against it, and yet sectarians themselves in heart, and manifest the spirit of it too plainly to deceive any but themselves. Their arguments are weighty, but so mingled with gall and salt, that their effect is neutralized, or nullified. This subject should be handled in the meekness of wisdom. Show how opposite to truth is sectarianism, and preach union, not of the sects as such, but of Christians, not a union founded on the wisdom or devices of men, but that based upon the word of God, not only of the letter, but of the spirit of the word. Be careful to avoid all offensive language as much as possible. Let all your things be done with charity, humility and meekness, but with boldness in the faith. The gospel knows nothing of our sectarian names, nor should we—let them not once be named among you. Like Paul, know nothing but Christ and him crucified. The practice of reading in the sacred desk extracts from sectarian, or other authors, should be discountenanced. It looks like a desecration of the pulpit, where nothing but Christ and his truth should be heard. Such extracts are but the opinions of erring men, and the reading of them rather genders strife and excites prejudice, than allay them, and will turn the attention of the people from the truth, to vain jangling. The most effectual way to refute the error is to hold forth the light of truth in the spirit. This will find access to every honest heart, and produce lasting good.

4th. I have seen young preachers in the pulpit assume the authority and didactic strain of an elder, not

entreating old men as fathers, and the younger as brothers, but addressing them all as inferiors, an ignorant herd, bound to attend to them, their superiors, and from them to learn lessons of divine wisdom.—Often they select the most obscure texts in the Bible, as the subjects of their discourses, and as often do they widely err from the truth. I fear they are prompted by vanity, not to edify the people, but to exalt self. The people generally have learned this truth, that the young preachers especially should be humble, diffident and modest, and not to be so wise in their own conceit as to venture into deep water, and drown themselves. Every dereliction from these virtues sink them, and excite the pity and contempt of the people.

5th. I have seen preachers in the earnestness and pathos of a Demosthenes in the pulpit, and as soon as they had left the sacred desk, they left also their zeal and gravity—they mingled with the people, and engaged in vain, light and sportive conversation on trifles, the passing events of the neighborhood, and even on noisy politics; and this too on the Lord's day! By such conduct they destroyed all the good impressions they might have made in the pulpit—watered the germ of infidelity—sunk their own influence—and hardened sinners against the fear of God. Such preachers are not good examples to the flock. In fact they are good for nothing, they are a nuisance to christianity.

6th. I have seen preachers rise to address a large congregation, who, after straightening themselves, adjusting their phiz and casting a significant stare over the audience, began to read or speak in such a low voice, that few without a painful strain of attention, could hear a sentence. After a while, as animal nature began to warm, they spake loudly, and apparently with great zeal. It is feared, that too often such zeal is nothing more than animal warmth, it cools as soon as nature cools. The Egyptian magicians and the American politicians do the same. If a man has any thing of importance to communicate, he wishes all who are interested to hear it. If we were to give

information to a family asleep under a burning roof, we would show earnestness at the beginning, to alarm them of their danger. Were we to give intelligence of a savage band approaching to massacre an innocent family, would we not at the very beginning shew our solicitude for their safety with earnestness? Were we to begin in words scarcely audible, in a cool and studied style, or read a studied discourse to them, would they not think it all a mere hoax, and feel no harm at their danger? Such preachers lull the fears of a sleeping world, and confirm the sleep of death.—Did they see the danger of sinners, would they not “lift up their voice, cry aloud and spare not?” I do not advise you to vociferate on the top of your voice, but to speak so as to be heard, and so to speak, that the people may believe and be edified.

My dear brethren: we live in perilous times—the christian world is divided into many hostile sects, ‘raging waves of the sea, foaming out their own shame’ one against the other with fiendish spite; while the cause of Christ is bleeding to death from wounds inflicted by its professed friends—the world of the ungodly sinking to ruin—saints weeping over the desolations of Zion—infidels laughing—Rome reviving—and hell rejoicing at her vast accessions of damned souls. If we have restored to us the ancient gospel, so long hidden in the rubbish of the temple, Wo to us if we preach it not, and set not a fair example of its truth in our holy life and conversation before the world. Let us live and walk in the spirit every day, every hour, and then our labors of love will prove effectual, not only to make proselytes, but also Christians. A spiritual preacher makes a spiritual people, and *vice versa*. These maxims are confirmed by the observations of centuries of years by-gone. Be humble, be heavenly, be zealous in the cause of your Master—seek not to please men, but God—live in love and submission one to another, and in kindness to all men—beware of jealousies and evil surmisings—avoid gossoping and tale bearing, and frown upon such disturbers of the peace. Remember yours is the ministry of

reconciliation—therefore be peacemakers, and not peace breakers, both in the pulpit and out of it. Beware of the love of filthy lucre, and the wish to live in the style and pomp of the wealthy. Preach the word and avoid as much as possible the angry controversies of this age. Remember, “He that goeth forth weeping, bearing precious seed, shall doubtless return again, bringing his sheaves with him.” Farewell, says your old brother; Farewell again, it may be the last.
B. W. S.

THE NAMES AND TITLES GIVEN IN THE SCRIPTURES TO THE SON OF GOD.

In the end of Butterworth's Concordance, is a collection of the names and titles of Jesus Christ in alphabetical order. It struck my mind forcibly, while glancing my eye over it, that we could not engage in a more useful work, than to present our readers with a short dissertation upon each of them; for he who bears these names and titles, is the author and finisher of our faith, and in the knowledge of whom we are commanded to grow. His names are all significant of divine truth, and it is life eternal to know him with the Father. How much more profitable is the study of this divine subject, than the gibberish of the schools, and the jargon of polemics? *That* assimilates us to God; *this*, to Satan. *That* makes us holy and happy; *this* wretched and miserable.

1. Christ is called *Adam*. 1 Cor. xv. 45. “The first man Adam was made a living soul, the last Adam was made a quickening Spirit.” The first Adam was the head of the human race—the last Adam is the head of the Church of believers. Coll. i. 18. “For he is the head of the body, the Church.” The first Adam, the head, transgressed and died, of course every member in him died also. For if the head, the origin of life, be dead, every member united in that head is also dead. Adam brought death upon the whole world by his disobedience. The last Adam by his obedience and resurrection, brought to the whole world a resur-

rection from the dead, and to the righteous in him their head, he brought the resurrection accompanied with eternal life and immortality. From the first Adam all his race derive his nature, a living soul and true body, but subject to vanity or death. From the second Adam all the body, the church, derive his divine nature, or partake of his divine nature, spirituality and eternal life. For our consolation he himself proclaimed his resurrection from the dead, and that he was alive forever more. If the Head be risen, and alive forever, so shall every member in him rise also from the dead, and live forever more with him.

To keep this truth before the eyes of his people, he instituted Baptism, that we should be buried, and raised from the watery grave to represent his burial and resurrection, and the certainty of our own, seeing the head is risen to die no more.

In a former number we have shown how we are brought into Christ Jesus the last Adam, and the distinguishing blessings of this union. Unspeakable grace! O that the world would hasten to submit to the Savior and become members of his body, and heirs of eternal life.

ADVOCATE.

Advocate is another title of the Son of God. I. John ii. 1, 2. "My little children, these things I write unto you that ye sin not. And if any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous."

The word *parakletos*, rendered in this verse by our translators *Advocate*, is found but five times in the New Testament, used by the same writer, John. He applies the word four times to the Holy Spirit, and once, as in the text, to the Lord Jesus. When applied to the Spirit, our translators have rendered it *Comforter*, as John xiv. 16, 26—xv. 26—xvi. 7. The word does not occur once in the Septuagint. It is by learned critics variously translated, and it is difficult to ascer-

tain which is most correct, or whether any of them express the true and full meaning of it.

Dr. George Campbell has an excellent note on the word in John xiv. 16. An advocate, according to our Lexicographers, is a lawyer, or person who pleads the cause of his client before a judge. According to this definition, the term Advocate implies a court or judge who is to pass sentence, and a client who is to be defended. The learned Doctor plainly shows that this sense of *parakletos* cannot without confusion be applied to the Holy Spirit; for, he asks, "are the disciples to whom he (the Spirit) is sent, *the judges*? What is the cause to be pleaded? and who are the parties?" He prefers that the word be translated, a *monitor*, *instructor* or *guide*, with which Dr. Parkhurst is well pleased. "I will," said Jesus, "pray the Father, and he shall give you another *parakletos*, which shall abide with you forever." This implies that Jesus himself exercised this office while he was in the world, but now resigns it to another, the Spirit of truth. Now it is evident he exercised the office of *parakletos* by admonishing, instructing and guiding his disciples, and this is what the *parakletos* or Holy Spirit now does. He, said Jesus, will teach you all things, and bring to your remembrance all things, whatsoever I have spoken unto you. He will guide you into all truth, and comfort you in all your tribulations. You shall not be left orphans without a monitor, without an instructor, without a guide, without a comforter. "I will send the *parakletos* unto you, and he shall abide with you forever."

These things will apply to Jesus while on earth, and to the Holy Spirit dwelling with the disciples on earth. But how can it apply to Jesus, who is gone from earth into heaven and is there with the Father. This is important to understand. In this case I prefer to apply the word Advocate; not in the sense of lexicographers, meaning a lawyer or pleader before a judge for a client; not in the sense of biblical critics, as a monitor, an instructor, or guide; but according to the literal sense of the word itself. *Parakletos* is derived from the verb *parakaleo*, which literally signifies, to call near to. The

The verb is compounded of *para*, nigh to, and *kaleo*, to call. That *para* signifies nigh to, see Matt. xv. 29. "And Jesus came (*para*) nigh unto the sea of Gallilee." Also iv. 18—xiii. 1, 4. Mark iv. 1, 4, Luke v. 1 &c. The word *para* in composition, has frequently this signification, as Acts xxvii 13. "They sailed (*parelegonts*) close by Crete." That *kaleo* signifies to call, all agree. The word *parakletos*, then signifies, one that calls nigh to. The Latin translation is *advocatus*, derived from *ad* to and *voco* to call—to call to.

Now the application. A father about to travel from home a great distance, calls together his family of little children; he tells them how to conduct themselves during his absence, what to do, and what not to do. While absent one of his little sons transgressed one of his father's commands—guilty and self-condemned he flies away in sorrow. Unable to bear the sight of his father, and afraid of his chastisement, he flies away to hide himself in the woods. The father returns—the other children transported with joy at his return, with mingled sorrow for their brother, fly to meet him. The father embraces them, but he finds one missing—inquires, where is your brother? With tears they tell the sad tale of his fall, and how he has fled to the woods to hide from his father's displeasure and chastisement. The bowels of the father yearn with pity and compassion. Go instantly my son, says the father to the eldest son, call your brother to come to me, to come near to me, and if he will confess his sin I will forgive him. Away goes the eldest son, quickly calls his brother from his hiding place to come near to his father without fear, only to confess his sin and he will forgive him, and love him as before. Is not this eldest son a comforter indeed? So is Jesus our comforter, our Advocate. "Little children sin not, but if any man sin, he need not fly from the presence of the Father," as did Adam, and as did this little son; for we have an Advocate with the Father, who calls us near to him to receive forgiveness.

THE AMEN.

This is another name applied to the Savior. *Amen* signifies truth, firmness, stability, faithfulness. He is the *truth*—the fountain from whom emanated the saving truth of heaven—the whole truth deemed necessary to be revealed to the world. He is *truth*—the true Messiah and Savior of men. He is the truth, and here is no lie in him, *truth* in the inward part. He is *firmness* and *stability*. Hell nor earth, nor both combined, could ever separate him from righteousness—from doing the will of the Father. He is *faithfulness*—faithful to accomplish all his promises—faithful to fulfil all his offices—faithful forevermore. How full of comfort this name to the believer, when understood! On his truth and faithfulness to his promises, he joyfully relies, and smiles in the midst of adversity in the assurance of hope.

BEGINNING OF GOD'S CREATION.

“These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God.” Rev. iii. 14.

It is said, that “without him (the *Logos*) was not any thing made that is made.” But if the *Logos* or Word was made or created by the Almighty, it must have been done without the agency of the Word; and therefore, one thing was created without him. How to solve this difficulty has puzzled many. I shall not attend to the contradictory explications of men on this subject, but shall give my own in a few words.

The word *beginning* in the text is translated from the Greek *Arche*. This word we have adopted into our language untranslated, and all understand the meaning of an arch to be that which supports a building. So Christ is the arch that supports the creation of God. “He (the Son) upholds all things by the word of his power.” Heb. i. 3. “By him all things consist.” Coll. i. 17—all the created universe. *Consists* signifies, to keep together and sustain. Christ is fre-

quently called by such impersonal names, but they are well understood by all, who read them with attention. *To be continued.* B. W. S.

THE KNOWLEDGE OF GOD.

C. How glad am I to meet you alone. my mind of late has been turned to think of the great increase of knowledge in divine things; and how far short of this knowledge is the life of godliness in the professors of religion. That this is a fact cannot be denied by the discerning. I have been trying to find the true cause, but perplexed to find it. I have often wished for your company to assist me. Will you help me.

B. Cheerfully as far as I am able. I have also observed with pain, the fact of which you speak, and have attributed it to the want of the true knowledge of the Father and of the Son. For said Jesus, This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. That eternal life is the fruit of the true knowledge of the Father and of the Son is here plainly declared; with which truth the experience of all living christians accords.

This knowledge of the only true God, the Father, was hidden from the world till he was revealed; for the world by wisdom knew not God.—No man knoweth the Father save the Son, and he to whom the Son will reveal him. Hence it is plainly inferable, that all those, who know not God, are in death, and have no spiritual nor eternal life in them. They are dead in trespasses and in sins. Such is the wretched state of a fallen world. “The Father so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.” He gave the Son power (authority) to give eternal life to all flesh, on condition that they believe on him: for until they believed on him, they could not know the Father, whom he declared unto them, and therefore they must remain in death.

C. How important—how vastly important—how all

important, it is to know the only true God, and Jesus Christ whom he hath sent? How important too that we believe on his name! without this we shall not see life in time, nor eternity. "In him is life, and this life is the light of men." This life is the true unction which we have received, which teacheth us of all things—This is the true spirit of God, which every obedient believer receives, by which Jesus is manifested to him, not as to the world, in his life-giving glories through the truth. Why, brother, is this divine subject of the Father and the Son so little insisted upon by the preachers, and so much neglected by the people? It appears to be almost purposely avoided; and when preached, it is commonly in the way of controversy, and has therefore, no good effect.

B. This first and last, and best of all subjects, has been more abused by the wisdom, rather by the folly of man, than any other in the Book of God. The unhallowed speculations, and vain opinions of men have, like the smoke which rose out of the bottomless pit (the doctrines of devils) darkened the Sun and the air, God is the Sun, and the scriptures, the air, through which medium light shineth upon every man that cometh into the world. Men, possessing godliness, professing to be ministers of peace to the world—professing to have the ministry of reconciliation committed to them, have zealously contended for their opinions on this subject—have quarreled for their opinions—have fought with deathly hate for their opinions, have persecuted to death thousands of their fellow creatures for their opinions—and all this, professedly under the banners of divine love for the souls of men! The reason, why so many almost neglect this subject, is, that they are afraid to meddle with a doctrine, which has been productive of so many evils in the hands of speculative men. They well know it to be an excitable subject. They now wrangle about minor doctrines, many of which are not worth the breath used in giving them utterance; and compared with this soul-quickenning doctrine, theirs sink and dwindle, and die, as a candle in the noonday Sun.

C. But cannot this doctrine be handled, so as not to involve the controversy between Trinitarians and Unitarians?

B. Certainly, by avoiding their speculations, we avoid their controversy. Their speculations are all ultra-biblical on both sides. In preaching on this subject we should say nothing but what the Scriptures have said; and much have they said to the edification of the saints on this life-giving doctrine of the Father and of the Son.

This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. It is plain that here are two distinct persons or beings declared—one the only true God, the Father, and Sender; the other is Jesus Christ the Son, the Sent. So says the Inspired Paul.

1 Cor. viii. 4 6. "With us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by Him." Now as all christians profess to believe that there is but one God the Father, and but one Lord Jesus Christ, and that this is the doctrine of the old and new Testament, I view it a waste of time to prove it.

2. Of the one God, the Father it is said 'of whom are all things,' which plainly denotes Him as the origin, source, and prime cause of all things: Thus we say, a fountain is the origin or source, from which the stream issues. So God is the origin and source of all things in the boundless universe—all proceed from Him. "*And we in him;*" for "*In Him we live, move, and have our being.*"

3. Of the one Lord Jesus Christ it is also said, "by whom are all things, and we by Him," as the instrumental cause. Doct. S. Clark says "this was the constant and unanimous sense of the primitive church." page 92. He quotes a number of the ancient Fathers, and of modern Doctors. Origen says, "the phrase *di'hou, through whom,* never signifies the first, but always the second cause. All things were made *diatoulogou, by him* as the original cause." Origen was an accomplished Greek scholar.

God made the worlds *by* his Son—speaks *by* his Son, saves *by* his Son, wrought miracles *by* his Son, and will finally judge the world *by* his Son.

4. If God created all things by Jesus Christ, then it follows that Christ must have existed with the Father before any thing in the universe was created and he must have existed an active, intelligent agent, or being, before creation began. “Father, said he, glorify me with thyself with the glory I had with thee before the world was.” Paul most gloriously portrays him in Col. 1. 15, “Who is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.” No language could more plainly declare his pre-existence, and active agency in the creation of the universe; and that he is a distinct being from the Father is also plain from his own words, “I came down from heaven, not to do mine own will, but the will of him that sent me.”

“*By him all things consist.*” Not only do all things exist by him, but by him all things also consist, i. e. are upheld and supported. As Heb. 1. 3. “Upholding all things by the word of his power.” In Rev. iii 14. He is declared to be the Amen, the faithful and true witness, the *arche* or arch that supports God’s creation.

He is called the *image* of the invisible God—He is said to be in the form of God—to be the brightness of his glory, and the express image or (*character character*) of his person.—In whom dwelt all the fulness of the Godhead, or divinity bodily—so that he that sees and knows the Son, sees and knows the Father also; for the Father dwelleth in him. This doctrine is the very pith of eternal life, than which, nothing can be more efficacious to Godliness.

While wranglers are pressing these and similar texts into their service to support their controversial systems, they have lost the marrow and fatness of truth, and

the life's blood of the doctrine. They know not the truth as it is in Jesus, and therefore it is, that so little of divine life is experienced, and manifested in the hearts and lives of professors of christianity.

C. My dear brother, my heart pants to know more of these divine things. Already I feel revived. Can you favor me with your views on them.

B.—At another time it will be more convenient for me to give my views more fully. I will show you, that the world is wrong in speaking of and viewing God and the perfections of God in an abstract manner—that the true way to view and speak of him, and his perfections, is to view Jesus and his character, there we see the Father, his character and glory, as they shine in the face of Jesus. All that love, mercy, grace, faithfulness, truth, power, benevolence, we see in Jesus, in his works, in his words, in his tears, in his sufferings, in his death and resurrection, is the true character of God manifested in the flesh—like a mirror, he presents the true image of the invisible God—the true form of God in all his divinity; for the fulness of it dwells in him; the full exhibition of truth as it is in Jesus. Through him we have confidence to approach the Father of the universe, seeing him in Jesus as the lover and friend of sinners; and delighting to save all that come to him by Jesus. By analogy, I could show you, that the Father by the Son, will, through every age of eternity develope the unknown perfections of his nature—perfections yet unknown to the tallest order of angels, or intellectual created beings in the universe. In those distant ages of eternity, angels shall rise in the knowledge of God, as far superior to what they now have, as they now excel the lowest orders of saints on earth—that holy men will yet be equal to the angels—that all angels and holy men, and the holy intelligences of the vast universe, will draw their increasing eternal life from the knowledge of the Father and the Son. Transporting thought!

I will endeavor to shew you, that as God the Father was the prime cause of creation, so is he the prime cause of salvation, and of every blessing we receive.

All, all flowed from him, through the great Mediator, his only begotten Son. I will endeavor to exhibit the means appointed by God the Father, and ministered by his Son, in order to save a lost world.

But I may promise in anticipation more than I may ever perform. Yet, if life be spared, and no preventing providence occur, I design to perform my promise,

C.—The Lord grant me the privilege of hearing from you these soul exalting things! B. W. S.

USURY.

Deut. xxiii. 19, 20. "Thou shalt not lend upon usury to thy brother. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury."

Neh. v. 7. "Then I rebuked the nobles and the rulers, and said unto them, Ye exact usury every one of his brother." Vs. 10. "I pray you let us leave off this usury."

Ps. xv. 15. "Lord, who shall dwell in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly—he that putteth not out his money to usury."

Jer. xv. 10. "I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

Ezek. xviii. 8. The prophet in his description of a just man says, "He hath not given forth on usury, neither hath taken any increase."

This was one of the laws of God given to his people of old. Never was a practice more explicitly condemned. It may be asked, Is this law binding on christians? If it is, why was it not incorporated among the laws of the New Institution? I answer, It is binding, and it is incorporated among the laws of Christ, greatly magnified or enlarged. Matt. vi. 34. "And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners to receive the same. But love ye your enemies and

do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil; be ye therefore merciful as your Father in heaven is merciful." From this it appears that the law or custom among sinners in the days of our Lord was, that sinners lent to sinners, hoping to receive the same paid back again. Is this the custom with sinners now? Do they not demand the same with usury or interest? Do not professed christians follow their example? O shame! Is this christianity? Is this what the Lord taught? Let us hear him.

1. If ye lend to those of whom you hope to receive the same paid back to you again, you do nothing more than sinners. They do not lend to the poor, who really need it, for they cannot hope to receive it back from them, because they are too poor to return it. They lend to the rich, for then they hope to receive the same again because they are rich and able to return the loan.

2. How must Christians act in this case? They are to love even their enemies, and do good, and lend hoping for nothing again. They are even to love their enemies, whether rich or poor; be kind to all, and do good to all, rich and poor, friend and foe, and lend to them, even to the poor, without hoping to receive as much again; seeing they may never be able to return it. The great object of the christian, is, to shew kindness and to do good to his fellow creature. This disposition prompted him to lend, not with the hope of receiving the same and infinitely far from the hope of receiving the same with interest—or from the hope of receiving a similar favor in turn, should he need it. This is all selfishness, not christianity.

3. Our heavenly Father is proposed as an example to christians. "He is kind to the unthankful and to the evil," so must we, his children be. He causes the rain to fall on the unjust as well as the just, to bless their fields with plenty, and to supply them and their flocks with drink. He causes his Sun to shine on the evil as well as the good in order to their comfort and

happiness. He is merciful to all the unthankful the poor as well as the rich and grateful receiver. What can induce him thus to act? What but infinite benevolence? He does not hope nor expect to receive a compensation for these favors. If he did, we are too poor to give it. Be ye therefore merciful, as your Father is merciful. Be ye therefore perfect as your Father in heaven is perfect. Then we shall be the children of the Highest, and shall receive an unspeakable reward in the world to come.

How awfully is christianity disgraced by its unworthy professors! How far *above* the standard of humble christians have we risen! We must sink down to the standard of christian perfection humility, love, kindness, goodness and meekness. We must be stript of the love of the world, of the honor that cometh from man, of the love of money, and be filled with the spirit of our Lord; else the door of heaven will be shut and barred against us forever. Solemn thought!

I will attend to the objections which may be made against the doctrine advanced.

Obj. 1st. If we are to lend to every one that would borrow from us, we should soon have nothing left for ourselves, and must sink into poverty.

Ans. He who said, From him that would borrow of thee, turn not thou away; Did he mean, what his words signify? Did he make any exceptions? are we authorized by him to except any. If we humbly obey him, will he suffer us to want? cannot he who takes care of the sparrows, take care of us. The objection is against his own doctrine. How hardly shall they who are rich enter into the Kingdom of heaven. It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. I know the Universalist will deny this, for it is no harder for the rich than any one else, as they say, all at death however rich, or poor, or wicked, enter into heaven without any difficulty. We must have faith in God.

Obj. 2d. This would countenance idleness; men will not work, when they can borrow.

Ans, He that will not work shall not eat, is a law
of Christ. B. W. S.

For the Messenger.

THE GOSPEL—ITS DESIGN.

Why is it that so many untaught questions, and endless genealogies which minister debates and gender-strife, are palmed off on the world for genuine Christianity? Why is it that the doctrines, commandments and traditions of men have superceded, and made void the commandments of God? Why is it that so many good, pious and honest persons have been deceived and made to rest secure in the vain delusive hope, that a certain burst of passion, or sudden and indescribable flow of feeling within their bosoms, was a pardon of sins? I answer unhesitatingly, it is owing to the narrow contracted view entertained in relation to the design of the gospel scheme; and indeed it is my settled opinion that to this cause may be ascribed three-fourths of the evils and errors now dividing and distracting christendom.

In order then, that we may rightly understand and fully appreciate the object of this system, let us take a cursory view of the state of the world before, and at the time of its introduction.

We will begin in the garden of Eden. There we behold Adam partake of the forbidden fruit, in direct violation of a positive command of his Maker: thus he brought sin into the world and sin brought death.—Since that time man has been subject to all the sickness and misery, pain and ills, sorrow and distress consequent upon a cessation of that direct, and holy union and communion, which previously existed between him and his Creator. He has wandered off, into the forbidden paths of vice and folly—has become corrupt—has preferred the service of Satan to the service of God—has violated the commands, and discarded the precepts, and admonitions of his rightful sovereign; and notwithstanding all the overtures of mercy, all the long-suffering, long-forbearance, and manifestations of

the love of God, he still proves ungrateful and rebellious. Coming down to later days his depravity seems to have increased; the thoughts of his mind were only evil continually." But hear an inspired Apostle describe the character of the world at the time of the Messiah's appearance—Rom. 1 and 3 chapters, "They became vain in their imaginations, and their foolish hearts were darkened; changed the glory of the incorruptible God, into an image made like unto corruptible man." "Changed the truth of God into a lie, and worshipped and served the creature, rather than the Creator." But this morbid affection spread not only over heathen lands; Jews as well as Gentiles were afflicted with it. "Both Jews and Gentiles are all under sin," "there is none that doeth righteous, no not one, there is none that understandeth, there is none that searcheth after God." In a word all are concluded under sin, and in unbelief, that mercy may be extended to all. 'Tis useless to multiply quotations, they might be doubled, but these are sufficient to exhibit the deplorable state into which mankind in general had fallen; that he was irreconciled to God, and was resting under condemnation.

These things being premised, my readers will be prepared to hear, that, the *reconciliation* to God of a guilty world, in order to salvation, was the primary intention of the gospel scheme.

In support of this proposition testimonies may be adduced. In 2 Cor. 5th chap. the gospel itself is styled by the Apostle, the "word of reconciliation." Hear him speak, "all things are of God who hath given unto us the *ministry of reconciliation*." What then is this ministry? "namely that God was in Christ *reconciling* the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." For what purpose? that it should be published to all men and become the means of reconciliation; "we therefore execute the office of ambassadors for Christ, as of God beseeching you by us, we pray you in behalf of Christ be ye *reconciled* to God." Again, Col. i, 19—22, "For it hath pleased the Father

that in him(Christ,)should all fullness dwell; and having made peace through the blood of his cross, by him to *reconcile all things* unto himself; by him I say whether they be things in earth or things in heaven." See also, Eph. ii, 15, 16. From the above scriptures, the truth of our proposition, viz: that the object of the gospel was to effect a reconciliation of fallen man to his maker, is fully established.

By reference to Rom. v. 10, we find that this was not only the *design* of the gospel, but that this it did actually *effect*. "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

Just at this point the question would arise in the enquiring mind, By what means can this be effected? how can we become reconciled to God, and be again restored to his smiles, and his favor? By the light of divine truth we will endeavor to answer this question.

We will again refer to a quotation from the Apostle Paul, he says, 2 Cor. v., 18, 19, that 'God was *in Christ* reconciling the world unto himself.' IN CHRIST. Here, then is the place, where God proposes to meet all of his rebellious subjects, and effect a reconciliation. But this is not all; God being the offended party, and having the prerogative, has not only stipulated the *place*, but also certain conditions by which we are to *come to* the place. What then are these conditions? I answer that faith is the first, "for without faith it is impossible to please God." Then just so certain as testimony will produce faith, just so certain will true and lively faith produce repentance or reformation. That these, viz: faith and repentance are two conditions necessary, and preparatory to the performance of a third, I will soon endeavor to demonstrate.

After having believed with all our hearts, repented of and reformed from the practice of sin, the Apostle directs us to an institution, submission to which, brings us *into Christ*, the place where this reconciliation is to be effected. "Know ye not that so many of us as were baptized *into Jesus Christ*, were baptized into his death." Rom. vi. 3, Gal. iii. 27.

But again, we have heard that the word of reconciliation was committed to the Apostles. Let us hear them receive it directly from the lips of their Master. Mark xvi., 16, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved." We will now follow the Apostles commissioned by all power, and authority, and hear them proclaim the word. In the city of Jerusalem, on the day of Pentecost, Peter rose up and announced to the multitude thus assembled, the glad tidings of reconciliation.

Now recollect what I proposed to prove, viz: that faith and repentance were two conditions necessary, and preparatory to the performance of a third. And when the multitude heard the words of Peter, they were pierced to the heart, they *believed* with the heart, and cried out "men and brethren what shall we do?" The answer of the apostle is, "*Repent* and be baptized in the name of Jesus Christ, for the remission of sins," in order to become reconciled to God. Thus in the first Gospel discourse ever delivered, publishing the means of reconciliation, we hear believers commanded to *repent* and be *baptised*. But again, the evangelist Phillip carries the glad tidings to the city of Samaria; he there preached the word of reconciliation; "and when they believed Phillip, preaching the things concerning the kingdom of God, and the name of Jesus they were baptized, both men and women." Stop not here; this word was to be published in the utmost parts of the earth. At the house of Cornelius we find Peter proposing reconciliation through the name of Jesus; hence "he commanded them to be baptized in the name of the Lord," Thus in every place, whether in Jerusalem, Samaria, or Gentile lands, we hear the same terms stipulated and the same conditions complied with.

I shall here close, by expressing a desire that all my readers will follow the example set by the noble Bereans, "Search the Scriptures, and see whether these things are so.

CLEMENT.

Jacksonville, June 1843.

H O P E—No. 2.

Continued from page 20.

We have said that the hope of the hypocrite would be cut off. On this subject there is no controversy. But there are those who seem honest and who talk much about their hope of heaven,—are zealous for the traditions of the party to which they belong, and who, but for the fact that they are taught to trust their feelings, and consequently pass much of their time doubting, and fearing, I say but for this, they could say with Paul, they had “lived in all good conscience before God” Acts xxiv. 1, and who no doubt, “*verily think* they ought to do many things contrary to the name of Jesus.” Now such may have a zeal for God, but the question is, is their “zeal according to knowledge”? Have they “submitted themselves to God’s Righteousness”? Rom. x. 3. Or are they “going about to establish their own”? If the former, and they be walking worthy, then they may hope for immortality. If the latter, then the man would act quite as rational, who would traduce every one that plants—refuse to plant himself, and yet talk much of an anticipated crop in the fall. But say some, they are honest. So was Saul when binding men and women and delivering them up to be cruelly murdered. But say they, we pray: well was it not Saul’s duty to pray? Did he not invoke the name of the God of the Jews? if not, how could he say he had “lived in all good conscience before God”? And did he not have hope towards God? But was his hope well founded? you say he hoped for a resurrection from the dead, both of the just and unjust. Acts xxvi.—6, 7, 8. Also xxiv- 14, 15, from all which it will appear that Saul, and those with whom he fraternized, before he obeyed the gospel, had HOPE, yes hope in God: hope in a resurrection both of the just and the unjust; and as Saul could boast of a good conscience he must have a hope for a part in the resurrection of the just. And now I ask, was that hope well founded? you answer, no. Why not? he desired it; did he not expect it?

he surely did, or he was a hypocrite; no, say you, he was no hypocrite, for hypocrites do not have good consciences: where then was the defect? Hope is compounded of desire and expectation, Saul had both; where I ask was the defect? I answer in the use of improper means, and such I fear is the condition of thousands now. They are led by their prejudices, and governed by their feelings, and are literally going about to establish the mourning bench, anxious-seat, and alter systems of justification, which are emphatically their own, for no such places are found in the New Testament, and so they fail to submit to the plan of Heaven. Now, when Saul asked the Lord what he should do, and he was told to go to Damascus and he should there be told, immediately *hope* sprung up in his bosom. Do you ask the hope of what? I answer the hope that the information desired would be gained: he promptly obeyed. But why did he desire information? Because he desired pardon, and expected to obtain it by doing something. He was now convinced that his former course was sinful; he believed something must be *done* in order to pardon; hence he does not say Lord what wilt thou have me believe? or think? or feel? but what wilt thou have me to do? The answer gives hope at once, he desires pardon, he confides in the word of Jesus, consequently expects to be told at the appointed place what he must do: he goes to obtain the information, he is told what to do, Acts xxii-16, he obeys. Now salvation from past sins, ceases to be to him the subject of hope, and becomes matter of enjoyment; he is now released from sin; he can now say "if we have been planted in the likeness of his death we shall also be in the likeness of his resurrection." Rom. vi. 5. Now all will say his hope of a resurrection with the just is rational; he has been "buried with Christ in baptism." Col. ii. 12 Rom, vi-4. Now he can say his hope is as an anchor to the soul" now is his hope full of immortality and eternal life. Now is he "kept by the power of God through faith unto Salvation" 1Pet. i 5. Now can he "bless the God and Father of our Lord Jesus Christ who hath

regenerated him to a lively hope by the resurrection of Jesus Christ" 1 Pet. i. 3, 4.

J. P. LANCASTER.

PARTY SPIRIT.

Nothing tends to subvert the order and harmony of any community like that of party spirit. It is the bane of peace and quietude. It excites envy, hatred, jealousy, wrath and strife. It saps the foundation of domestic quiet. It rules all the baser passions of the human heart. It dethrones reason. It leads to the violation of all law, human or divine. It indulges its victim, in giving way to all his corrupted and debased passions. It introduces war into the family circle, setting in array husband against wife—children against parents—family against family—State against State—Nation against nation, and even employs all its powers to bring the dark influence of satan against the throne of God. In a former number we pointed out the means by which we could ascertain whether we were under its influence. Have we made the examination? No doubt many think, that others have a *party spirit*, but for themselves suppose they are not under its influence. In my observations of men and things, I am bound to conclude that there are many deceived on this point. Alas! how many! Forsooth, because they are removed a few paces from the excitement of heated contests and party feuds, they rest satisfied that they are not the subjects of a *party spirit*. We should examine ourselves closely upon this point. Why should we fear the light of truth? Surely we do not wish a name to live while we are dead. The Son of God is presented as our model. Shall we imitate his bright example? Did he ever manifest favoritism for Jew or Gentile, Pharisee or Sadducee? As such, they were all opposed to truth and righteousness. Did he fraternize with any narrow, self-contracted system, that only took within its embrace those who acted up to its requirements, excluding all others? No, he never did. Did he ever teach any one sided system, that caused man

to hate his fellow? Never. Did he teach us to love those only who love us? Nay. He taught purer lessons of morality. He taught us to love our enemies—to do good to all, and cherish within our bosoms universal good will for all men. Such was his example—such was his instruction. We must come up to the standard he has given, by sinking ourselves into humility of heart, and the spirit of brotherly kindness and affection. We must not think too highly of ourselves. Vanity soon leads one to be a partisan—to possess a large share of party spirit. Much depends on our possessing and enjoying God's Holy Spirit, without which, we are as a "sounding brass or a tinkling symbol." Without it, we are destitute of the power of christianity—the life of God in our souls, and soon our conduct and conversation will be that of the mere worldly and formal professor. Let us reform. Let us cultivate the spirit of kindness for others who may differ from us. We shall soon gain their confidence, and thus mutually we can be a blessing to each other. We will mingle in each others society, and learn our relative duties from the word of God. Soon shall we see discord banished—peace restored, and saints enjoying that holy UNION for which the Savior prayed, and for which he bled and died.

D. P. H.

CONVERSATIONS BETWEEN A CLASS LEADER AND A CHRISTIAN.

CLASS LEADER.—I have thought much about baptism since I saw you. My mind is yet unsettled in reference to the design of that ordinance. I have always been taught to view it as a *nonessential* in christianity, and if I am wrong, I wish to be right. Let us examine this point during our present conversation.

CHRISTIAN.—With all my heart. We need not consume time in talking about Infant baptism, sprinkling, pouring, or any kindred topics, of so little importance. If the design of baptism is understood by you, your difficulties on minor subjects will soon be removed—will all vanish away.

C. L.—If I thought baptism was in any way connected with pardon of sins, I should not be willing to trust any thing for baptism, except that of immersion in the name of the Lord.

C.—No subject is more plainly set before us in the word of God than that of baptism. The saviour has commanded it—the Apostles have preached it, and the early christians all submitted to it, understanding its design.

C. L.—I am aware that the early christians, and indeed all true christians have been baptised. But whether they were baptised before their sins were pardoned, or not, is the question with me.

C.—This surely cannot long remain doubtful with you, if you will believe the word of God. I will now introduce a few passages to show you the design of baptism. In Mark xvi. 16, the Saviour told the Apostles to go and preach the Gospel to every creature “He that BELIEVETH and is BAPTIZED shall be saved.” Now the simple question is, can they be saved without doing what the Lord told them? will you say they can?

C. L.—I would not say that any man can be saved while in disobedience. But surely, their faith, and not their baptism, was to justify or pardon, by bringing them to the “blood of Christ that cleanses from all sin”—

C.—Faith, we admit brings all to the blood of Christ. But how?

C. L.—Certainly in the act of believing. So soon as we give ourselves up to God, then the blood of Christ is applied to our souls and we are pardoned.

C.—The Apostles teach differently. Paul says, Gal. iii. 27, “We are all the children of God by faith in Jesus Christ: For as many of you as have been baptised into Christ have put on Christ.” If you be Christ’s then are you Abraham’s seed and heirs according to the promise.” Again; “Therefore, we are buried with him by baptism into death.” And, now, when we are brought to the death of Christ, we there come in contact with his blood. baptism brings us into his death, and the

Apostle in the same chapter says, "being **THEN** set free from sin." When? At their baptism, which bro't them into Christ.

C. L.—I admit that baptism must be attended to. I hope you will not conceive that I regard it so much of a nonessential that it should not be obeyed. But—

C.—Hear me patiently. I know that you love the truth, and if you understood it you would embrace and obey it.

Luke xxiv. 47. "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." These are the words of our blessed Lord to his Apostles, whom he sent to teach all nations the way of Salvation—remission of sins in his name. This is what we all want. Now, we will go to Jerusalem and hear the Apostles preach. On the day of Pentecost, Peter arises and proved that Jesus Christ was God's Son—That the Jews by wicked hands had crucified and killed him—that God had raised him from the dead and exalted him at his own right hand. When they were convinced of this, they were pierced in their hearts and cried out, "men and brethren what shall we do? The answer is "repent and be baptised every one of you in the name of Jesus Christ for the remission of sins."—This is in perfect accordance with the Commission of the Lord Jesus who told them to begin at Jerusalem—to teach "repentance and remission of sins" that "he that believeth and is baptised *shall be saved*."

C. L.—But you do not think all were pardoned in that way, do you? Saul of Tarsus had his sins forgiven on the road to Damascus, and that too without Baptism.

C.—I am glad you have turned my attention to that case. Read the ix. and xxii. of acts, and you will find that Saul was baptised for remission of his sins.

C. L. I think not. If you will prove this, I will agree that I am mistaken at least for once.

C. While Saul was journeying to Damascus the Lord appeared to him. He fell to the ground and asked what he should do. The answer was, "go to Damas-

eus and there you shall hear what you must do. He went obedient to the direction. Annanias came to him, acts. xxii. 16, saying, "arise and be baptized and wash away thy sins calling on the name of the Lord."

C. L.—It don't read that way, does it? you have some other kind of a Bible. I heard there was a new translation that had texts in it to suit the views of your people.

C.—I am reading from John Wesley's translation. You know that he made a new translation with a great many alterations from that of King James' and this is it.

C. L. Is this the Book you promised to bring along? I want to examine it.

C.—Please read his note on that 16th. verse.

C, L.—"*Be baptized and wash away thy sins.*—"Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means."

C.—So you see, according to Wesley, Paul was not pardoned before he was baptized. Now what do you think of it?

C. L.—I am tired and confused. Let us adjourn for the present.

C.—Let me read a passage from the Doctrinal Tracts first. "By water then as a means, the water of baptism, we are regenerated or born again"! Page 249. These we will examine next month. Adieu.

Statistics.

For the Messenger.

At a meeting of a number of believers in Christ, from different sections of the State of Indiana, at the Christian meeting house in Noblesville, Hamilton county, and State aforesaid, on the 10th day of June 1843, after prayer and praise, Elder James Kinkennon was chosen to preside over the deliberations of the meeting, and bro. P. E. Harris was chosen Secretary.

The resolutions of a meeting held at Connersville one year previous, were requested to be read. After the reading, the reports from the brethren appointed by that meeting, to ride as Evangelists, were called for. Brethren Brown, Mathes and Franklin, not being present, Bro. John O'Kane proceeded to make his report. At a subsequent meeting Bro. Franklin made a brief verbal report.

Several propositions, touching co-operation, were submitted during the meeting, and the following were adopted.

1. We, the Elders, Evangelists and brethren do propose, That we will, so far as in our power, and so far as our opportunity and influence with the brethren may extend, press upon the attention of the congregations, the Elders and brethren throughout the State, the necessity for greater effort, and more liberality on the part of the brethren, to support and sustain those who are, or may be employed under the call and supervision of the respective congregations, in proclaiming the gospel—that they who preach the gospel may live by it. And in presenting this matter to the congregations, Elders and brethren, we do invite and entreat the aid and co-operation of all the brethren, and especially of the Elders, to whom this duty belongs.

2. It is also further proposed, that the Elders, Evangelists and brethren of the several congregations throughout the State, be invited to meet with the brethren worshipping at Indianapolis, at 10 A. M. the Friday before the first Lord's day in September, 1844; then to advise each other of the practical results of the operations contemplated in the preceding proposition, for the future advantage and encouragement of such brethren present, in still advancing the good cause of our blessed Master. We also propose to correspond with our brethren in all parts of the State, on this subject.

3. It is proposed that Bro. J. M. Mathes, who contemplates publishing a periodical in this State, be, and is hereby requested to locate and publish the same at Indianapolis, and we will, so far as may be practicable for us, sustain the said periodical, and recommend the same to the support of the brethren throughout the State.

4. That brethren O'Kane and Jameson be requested to unite with Bro. B. W. Stone and others, in the publication of a Hymn Book, and we will use our influence in promoting the adoption of said book by the congregations and brethren throughout the State.

5. We propose that these minutes be published in the Messenger.

The following congregations reported themselves to the meeting:

Noblesville, No. members, 180,—43 added during the yearly meeting.			
Crawfordsville,	144	Lick Creek,	25
Pipe Creek,	28	Cicero,	87
Pleasant View, Shelby Co.	19	Mud Creek	38
Walnut Grove,	13	Rockville	104
Liberty Meeting House	78	Centreville	90
Cambridge City	58	Milton	24
Shawnee Prairie	70	Alamo	30
Indian Creek	50	Little Rackoon	55
Spring Creek	34	Laporte	70
Stillwell's Prairie	55	Lafayette	90
Logansport	25	Boxleytown	82
		Indianapolis,	149
		Bear Creek,	57
		West Point	60
		Morgan Prairie	20
		Jacksonburg	30
		At M. Brown's	60
		Offield's creek	60
		Thorntown	70
		Mill Creek	45
		Frankfort	175

P. E. HARRIS, *Secretary*.

The great rains, about the time of the meeting, by raising the water courses, hindered many from attending.

P. E. H.

☞ Will brethren Editors give the above an insertion?

Boon County, Mo. June 14, 1843.

Dear BRETHREN:—I have received the first number of the present volume of the *Christian Messenger*, and will do all I can to promote its circulation.

Our State meeting commenced in Fayette, Howard county, on Friday the 26th ult. and continued until Tuesday following. Fourteen accessions were obtained during the meeting, 11 by obedience and 3 by letter. Seventy-seven churches were heard from having 5166 members, and having had 2864 additions since our last State meeting. Forty-two churches heard from at our last meeting, were not heard from at the present one; their number then was 2217, which, added to the above, would make 119 churches, and 7383 members; but as there have been large additions to some of the churches that made no report, and as there are other congregations in the State that was not reported to either of the two meetings we have held, I have no doubt that our number exceeds 10,000 in Missouri. About 40 of the above churches have been planted since our last State meeting.

The teaching brethren present were Wm. Reed, Saml. Rogers, H. Thomas, T. M. Allen, Allen Wright, Thomas Thompson, Jos. Coons, Jno. Alexander, Wm. White, M. Sidenor, Livy Hatchett, Jac. Coons, Winthrop H. Hopson, M. A. Ferris, B. W. Hall, Eli Valentine, Chas. Russell, Wm. Burton, T. B. Marsh, and Joel Prewitt.

Appointed another state meeting to be held at the same place and to commence on the Friday before the 3d Lord's day in May 1844.

Teaching brethren from other States are earnestly and affectionately invited to attend. In some sections of our State the brethren are awakening to the importance of keeping evangelists in the field. In the Grand River country the churches, are sustaining brothers Thos. Thompson and Allen, who are almost constantly and successfully proclaiming the word. In Franklin and the adjoining counties bro. Saml. Rogers has been by the liberality of the brethren, sustained for near two years, and the churches he has planted, and the number of accessions in the bounds of his labor, attest his usefulness, and show what could be done, were the brethren all alive to this subject. Bro. Wills is engaged to labor in Calloway Co., the present season. In other parts of the State the brethren are also doing something in this way.

Last Saturday and Lord's day I was in Rochport, and immersed 4.

Your Brother, T. M. ALLEN.

B. S. I will send you a list of the churches heard from, soon, with their number, additions, &c. Other periodicals will please copy the statistical information.

T. M. A.

News from the Churches.

Fort Madison, June 12 1843.

Dear Brother HENDERSON.

Since the commencement of '43, mostly in February and March, there were 49 gained at Burlington, 24 at Mt. Pleasant, 35 at West Point, 35 at Fort Madison, besides others in various places too numerous to mention; making in all about 275, under the labors of T. J. Matlock, D. Trullinger, A. Chatterton and myself. Since spring has come, brother Matlock and myself have gone to farming and consequently the work is progressing slower. Bro. Trip of Louisa, lately immersed about 35.

JAS. R. ROSS.

Centreville, Bourbon County, Ky. June 15, 1843.

Bro. D. P. HENDERSON.-- We closed a five days meeting at Old Union, near this, in Fayette county, yesterday, there were eight additions in all, and among them one Presbyterian. Brothers Pinkerton and Raies were our principal proclaimers.

J. A. GANO.

Eminence, Logan Co. Ill. June 1st 1843.

Dear old Father STONE. —It would, perhaps, be a source of gratification to the readers of the Messenger, to hear of the progress of the good cause of our blessed Lord in this (Logan and adjacent counties.) Bros. Walter Bowles and Wm. Ryan, at two meetings at Bloomington and vicinity, gained 94 happy converts to the good cause of our Lord and Savior Jesus Christ. Bro. Bowles has, in his itineracy, since the breaking up of winter, added some three hundred to the Christian Church, and brother W. Ryan has not been much behind him.

JOHN HAWES.

NOTICE.

A CO-OPERATION MEETING, is to be held, near the seven mile prairie, White county, Ill. six miles west of Carmi, on Friday before the third Lord's day in July next. The churches in the south eastern part of the State are requested to correspond by letter or messengers, as there are many churches in this district of country that have not been noticed in the statistics of the State. We wish to know the condition of the churches, and if possible, put this whole portion of the State under Evangelical influence. The brethren are earnestly requested to attend this contemplated meeting, particularly the preaching brethren, as this is a favorable time to sow the good seed. Yours in the hope of the gospel.

June 13, 1843.

MARTIN JOHNSON.

Notice for a General Meeting in Illinois.*Bloomington Illinois June 13, 1843.*

The Brethren at this place have concluded to appoint the FRIDAY before the 4th. LORD'S DAY in AUGUST for the commencement of their ANNUAL MEETING. All the preaching brethren in the state are requested to attend; our desire is, to hear from all the Churches in the different parts of the state, their numbers, and the number enlisted during the past year; or since the last state meeting. The principal object of the meeting however, is, to cultivate an acquaintance with each other—advance the cause of christian union—to converse about the best means of advancing the cause of Christ, and spend several days in the worship of God. We hope the preaching brethren in the State will attend, with other bretheren.

☞ Teaching brethren from other states are respectfully invited to attend.

W. T. MAJOR, }
H. H. PAINTER, } *Elders.*
R. O. WARINER, *Evan.*

☞ CHRISTIAN JOURNAL, and other papers friendly to our cause, will please publish the above.

The Christian Messenger.

VOL. XIII.

July, 1843.

NO. 3.

CHURCH GOVERNMENT.

There are several plans of Church government, practised by different churches, concerning which I desire to suggest a few remarks.

One plan is, that the whole congregation be the judicatory, before, and by which, all cases in the church are to be tried and determined. There could be no reasonable objection to this plan, were all the members of the congregation competent to judge, and were they not too numerous to attend to, and hear the cases brought before them. But the majority of our congregations is composed of women, boys and girls, and of many others who have recently professed faith in Christ, and become members of the church.— Before such a tribunal, a case of importance could not with safety be tried; nor could a fair decision be expected. I am seriously led to conclude by the scriptures, that women are excluded from taking part in any judiciary matters in the church, and confident am I that the ignorant and children should be excluded. To set such to judge, would appear preposterous, and derogatory to the government, established by infinite wisdom. Such being admitted as judges, a cunning man might by artful tact, ever evade the censure of the church, and remain a member of it continually, with all his misdeeds to the disgrace of religion. This has been, and yet is an indisputed fact, and clearly shows the imperfection of the plan.

Two texts in the New Testament are urged in favor of this plan. 2 Cor. .ii 7. “sufficient to such a man is this punishment, which was inflicted by ma-

ny—*pleiosi* by the majority.—1 Cor. x. 4th “In the name of our Lord Jesus Christ, when ye are gathered together—to deliver such an one to satan.”—In the first text, it cannot be determined whether it was done by the majority of the church, or of the Elders or Rulers by whom such cases were to be tried. In the second text, it is plain that the whole church were assembled together, not to adjudicate, but to execute the censure already determined by the proper authority. This may be the meaning of the first text; for it is the execution of a sentence previously made.

2. Another plan of government practiced by some is, that the congregation choose committees, to which every church case is submitted for adjudication.—Against this plan I have two objections; 1st it wants the sanction of scripture: 2nd The congregation may select partial men, who may cause great distress and division among the members. I am not a friend to any committees of this nature, unless they be permanent, such as Elders ordained in the church, to whom the church commits the rule and authority, over them. This I shall consider as the

3rd plan of church government. That every organized congregation in the primitive and best days of christianity had elders or rulers ordained in it, is almost too evident to need argument to prove—and that these rulers or elders had the rule and oversight of the particular congregation by which they were appointed, also plainly appears. In Acts 20. The elders of the church at Ephesus, were exhorted by the old Apostle Paul in these words. “Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood.” 1. Tim. i. 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.” Heb. xiii. 7. Remember them that have the rule over you, who have spoken unto you the word of God—vs. 17. “Obey them that have the rule over you, and submit yourselves, for they watch for your souls”—vs. 20, Salute

all them that have the rule over you.' Titus was left in Crete to ordain elders in every city, those who should be of a certain description of character, one part of which was, that a bishop should be blameless—that he should hold fast the faithful word, as he had been taught, that he might be able by sound doctrine, both to exhort, and to convince the gainsayers. Tit: i. Peter exhorts the elders to "Feed the flock of God, which is among you, taking the oversight thereof."

From these passages it is abundantly plain that the office of an elder, bishop, and overseer is the same—that they were teachers, or preachers of the word; for a bishop must be apt to teach. One text would seem to contradict this idea, which text I have quoted above, as "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. It is doubted whether by the term (*presbuterous*) elders, is meant any thing more than *old men*, as contrasted in the same chapter with *presbuteras*, elder women. They all were to be supported by the church, especially, the old men who labored in the word and doctrine, should be counted worthy of double honor. Reference seems to be made to age rather than to office. It has always appeared to me improper to ordain a person to the office of a bishop, who is incapable to teach and feed the flock; yet rulers in every church we must have. They may be unable to teach, yet they may be good rulers, and a great blessing to the church. Till we learn from the word a more perfect way, let us still practise that in which we are now walking.

From the impression that every elder is a bishop, and that a bishop is a teacher, many have concluded that when they are ordained to be elders, they are also ordained to be teachers or preachers, and of course they begin to preach and to administer ordinances, at an age incapable of improvement. By this procedure, the cause of truth suffers, and our enemies blaspheme

our profession on this too just ground. This evil must be remedied, and speedily. An old man may be a good ruler, but a poor preacher. I have observed that when old men without ministerial qualifications, begin to preach, they generally become more vain, more assuming, and more tiresome than the young.—This may appear strange, yet I have accounted for it on this principle—they substitute age for authority, and long experience for good sense.

Every duly organized church has the power of self-government committed to it by the great bishop, Christ Jesus. By him laws are given them by which they are to be governed. To him each church is responsible for itself alone, and not for another. The church at Philadelphia was not responsible for that at Sardis, nor that at Sardis for the church at Thyatira. The church at Ephesus was not to blame for the disorders at Corinth, and so of all the rest. The great bonds of the union of the churches are the Bible alone, and a life of holy obedience to all its precepts. Every attempt at a more perfect consolidation is a departure from the simplicity that is in Christ, and will ultimate in disunion and slavery. Let the churches be well instructed in their duty—that they are to be the light of the world—that the oracles of God are committed to them, which they are bound to teach to the world in darkness, and send them to the nations in ruin for their salvation. Let them be instructed that it is their duty to send evangelists, and to help them in their journey, that is, to support them and their families in all good things. Should one church be unable to support one Evangelist, let two or more co-operate to do it. This course will preclude the necessity of the annual meetings of the elders and brethren to talk much, and make resolves on paper to no effect, and which die the death of all such things, unpitied and unlamented by the Bible christian.

B. W. S.

ADMONITION.

In the country of M—— lived three persons in the faith of Jesus Christ, scattered amongst a dense population of unbelievers. These three persons became known to each other, and agreed to meet together every Lord's day for prayer and praise. They exhorted one another to steadfastness in the faith, and to a holy life. The light exhibited by them soon pervaded the neighborhood, and attracted their attention. They began to assemble with them in their social meetings, and the consequence was, that many from conviction of the truth united with them. Having no form of doctrine nor discipline written by uninspired men, they unanimously adopted the New Testament as their only rule of faith and practice. From reading this they discovered it was the will of God, that there should be Elders and deacons in every church—Elders to rule and teach in spiritual things, and deacons to rule and teach in temporal things, as far as related to the church.

Under this conviction they met together, and chose the first three old men to be their elders, rulers, and teachers; they also chose five deacons, whose business was to attend to the temporalities of the church. After this they attended regularly to the administration of the word and ordinances of God's house, as enjoined in the scriptures. This church lived in love and peace, and their numbers were greatly increased and multiplied. It was found expedient to meet in different places for worship, one place being too small for so many to meet together, and be edified. Several more congregations were formed and constituted according to the same model. Peace, love and order reigned in all.

Their minds became enlightened and impressed with the truth that they were not to live for themselves alone, but for the good of the world also—that what they possessed was not their own, but the Lord's—and that they were bound to honor him with their substance. A great desire to enlighten and

save the ignorant, filled the hearts of all, and prayer and supplication were made to God continually for a ruined world. They agreed to send the word of salvation to the destitute, that they also might be saved, and participate in the joys and fellowship of the gospel, and become heirs of eternal life. But who shall go for us? The eyes of all were turned to a particular brother full of the Holy Spirit, apt to teach, and to preach the gospel.—Brother, will you go for us? like his Lord, and in the same spirit, he instantly replied, I go: I delight to do your will; for I believe it to be the will of God. I sacrifice all to his glory, and the salvation of men. The church at Antioch ordained Paul and Barnabas, so he is ordained to the work, and assured by the church that of their substance they will help him on his journeys, and if he has a family, they will see that all necessary good shall be supplied them. With this assurance the Evangelist is satisfied, believing that they are christians who have promised, and therefore will not fail to perform. Should they fail to perform their promise, they cease to be christians, and are unworthy of the name, and, indeed, they should not be recognized as worthy of a place in the church. Time does not alter God's truth, nor christian character. They are the same in every age since the introduction of christianity.

Subscriptions and specified sums of money, made to an evangelist betray the want of confidence in brethren, and are foul blots on the fair character of christianity. They were unknown in the primitive and best ages of the church, and it is impossible to divest the minds of men from the idea of money-loving when such things are resorted to. When once this idea possesses the mind, in vain we preach—our influence is paralysed.

The church having promised to support the evangelists they agreed among themselves that so much would be sufficient for this purpose. They thus addressed their deacons. We have chosen you to superintend all our temporal matters—to you this matter is

committed. We have chosen you to be our rulers in these things, and we will submit to your judgement, how much is to be assessed on each of us, and we will cheerfully give it to you, as the Lord's property for his use. Deacons if efficient men, will manage all things right. Let preachers have nothing to do in those things, that they be not accused of spiritual despotism, or of following in the steps of those who have run into this hideous vortex.

They who preach the gospel should live by the gospel, but I am opposed to the practice of making them rich by the gospel. "How hard for them that are rich to enter into heaven!" Did we ever know a preacher, after he became rich, more zealous in the good cause?—become more active and industrious in preaching? or more influential in society? no: such generally become drones, and scarcely preach at all; or if they do, their preaching *Est vox et preterea nil*. It is enough that the servant be as his master; To see the master poor and laborious, and the servants rich and living in ease, and abounding in wealth, how unnatural! how just the remark of an humble priest, who was invited to preach in St. Peter's church at Rome. When he ascended the pulpit, and saw the pageantry of every thing around him—the splendor of his holiness, and of his attendants—he cried aloud, Peter was a fool—Peter was a fool—Peter was a fool.—Peter lived poor, and labored hard through life in his master's cause, and suffered martyrdom at last—but his servants wallow in wealth, and labor not at all.

It is surely enough that the evangelist live after the example of his master, and of his apostles—It is enough that they live in the style of those who send them. What church amongst us of one hundred members, or fewer, cannot support one evangelist? one who would not shine above his master? one who has in view the salvation of souls.—one contented with a competence, and not a lover of filthy lucre? If every congregation were to live according to the gospel, the country—the world would be supplied with evangelists, and churches would every where be multiplied.

But it is objected that the churches will not live as the gospel directs. And shall we call such disobedient churches, christian? Impossible. They have the name only. If such be their character, the evangelists have work enough at home without going abroad—the work of making the church christians.

It is evident that one church founded on the New Testament alone, and which lives in obedience to its precepts, can live independent of another, and be governed aright within itself, a second can do likewise; and so can three or three hundred. But no carnal, worldly minded church can be governed by the word of God: for the carnal mind is not subject to the law of God; neither indeed can be. This is the reason why we complain of the great defects in our government, and labor to supply those defects by our superior wisdom in collected councils. The idea of a consolidation, or concatenation of the churches, I fear will breed disorder and confusion. Look at all human, sectarian establishments, and dread the incipient step towards them. We evidently see that they cannot be governed by the scriptures, and therefore human laws are enacted to govern the heterogenous bodies. This is absolutely necessary; for if they were to be governed by God's word alone, their existence would cease as churches at once. We, if in the spirit, are one in Christ our Leader; we desire no better—no other. We should remember the rashness of Uzzah in supporting the tottering ark. The Lord can support his own cause and church by his own means. The government is upon his shoulders. The government of the church, like its doctrine, is too simple, too spiritual, and too humiliating to suit this proud, worldly, carnal age of religionists. B. W. S.

BE NOT DECEIVED, NEITHER BY SPIRIT NOR ANGEL.

“Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.”—1 John iv. 1.

“Quench not the Spirit; despise not prophecyings; prove all things, hold fast that which is good.”—1 Thes. v. 19, 21. Spirits, are then, among the things we are to try and prove. But by what ordeal shall they be tested and tried? Shall we, like mother Eve, try them by obeying them? By following their guileful, deceptions, shall we prove them? Shall we trust to our own senses as she did. The command was, ‘you shall not *eat* of it, neither shall you *touch* it, lest you die.’—Gen. iii. 3. The tempter, says, ‘you shall not surely die. Here she, like many of her enchanted sons and daughters, is lured by specious appearances; and looks, and touches, and eats, and dies. Lust conceived, brought forth and finished sin, and it being perfected, engendered death. Had she walked by the rule given, no harm would have overtaken her, and all would have been well with us. Had she walked by faith and not by sight, there would have been no groans, no tears, no sighs, no death; but in perennial vigor and health, we could have basked in the sun-shine of ineffable bliss in the paradise of God forever and ever. But in experimenting, she is ruined, and all the tale of woe follows in train. Now, to avoid the consequence, we must avoid the cause. The cause of her fall, was the desire of personal, experimental knowledge. This she could not have without disobedience to heaven. Father Isaac was also ensnared by trusting his senses, instead of being governed by faith, he feels and smells and is deluded; whereas his faith would have led him right.—Gen. xxvii. 23. Reader, be admonished; these things should teach us to scan narrowly the way we go—to ponder well the path of life, lest our foot slip—for many have not only well nigh fallen, but have actually stumbled and fell. The Lord sent his Spirit in his prophets to testify against the sins of the people. Neh. ix 30. Satan, from the beginning, chose to imitate this manner, consequently he had prophets too to carry out his devices against mankind—hence the contentions between the true and false prophets, in which the people must judge and decide and act accordingly. This appeared almost an endless work, and kept the

world in uncertainty and doubt. Here heaven kindly interposed, and gave standing rules, by which man should be enabled to discern between the evil and the good spirit. To cull some of the rules and judgments from the Bible, and place them together, is the design of the following lines. Will you, reader, examine this matter for yourself.

First then, we will look at Moses and the Magicians of Egypt. He wrought miracles and they follow suite. Again and again he performs prodigies and they imitate, and to one who was a little impatient and unwilling to thoroughly examine the whole evidence presented, Moses would not have gained any advantage in the rencounter; but to him, who calmly and thoughtfully heard all, and saw all the evidence in the case, Moses triumphed most signally. Reader have you ever heard the righteous and wicked in controversy, and when the wicked could place in juxtaposition some three or four arguments, equally strong with those of the good, did you like Pharoah, conclude there was no difference. If you have done so, read from the 7th to 11th of Exodus, and think again.

But, says, one, the prophet that foretells events, and they come to pass, I will believe. Not so fast; for in Deut. xiii. 1, 4, this kind of case is presented, and the law forbids you to follow just such a prophet; 'Thou shalt not hearken to the words of that prophet or that dreamer of dreams.' You may ask, why? 'For the Lord your God *proves* you to *know* whether you *love* the Lord your God, with all your *heart*, and with all your *soul*.' Here, then, we are forbidden to follow this prophet, although he may have foreknowledge enough to predict things yet to come. Then, who must we obey? Moses answers, Deut. xiii. 4. You shall walk after the Lord your God, and fear him, and keep his commandments, and *obey* his voice, and you shall serve him, and cleave unto him. And the prophet was to be put to death, who spake to turn them away from the Lord.

You may conclude, that where the most prophets are, and agree among themselves; they are to be re-

garded and obeyed. If so, your conclusion is not good. For in the days of Elijah, Baal had more than four hundred to one; nor will their being very vociferous, prove them to be favorites of heaven, else they would have had demonstration on their side, 1 Kings xviii. 21, 40. Again, their being moved by one spirit, and speaking the same things, does not prove the multitude of prophets in the right, else those that prophesied before Ahab and Jehoshaphat, would have proven themselves good; for all said to Ahab, 'Go up to Ramath Gilead and prosper.' Nor does the Spirits coming from God, by which they are moved, prove them genuine; for in this case, God sent forth a lying spirit to persauade Ahab, so that he might go and fall at Ramath Gilead. Micaiah was called in, by the request of Jehoshaphat, and he informed them all, that God had deceived them; but they would not be admonished nor entreated, but persisted in their counsel to Ahab, who following their advice went and fell; read 1 Kings and xxii, and you will learn a lesson worthy of being remembered, for in this case, is exemplified that fact, that God sends sometimes, strong delusions, that certain persons might believe a lie and perish. But God's rule or plan of operation, is expressed more concise and pointedly in Ezekiel xiv, 4, 5, which says, "Every man of the house of Israel that sets up his idols in his heart and puts the stumbling block of his iniquity before his face, and comes to the prophet, I the Lord will answer him that comes according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." Whether Israelite or stranger, this was the rule, 'And if,' says he in the 9th verse of the same chapter, 'the prophet be deceived when he has spoken a thing, I the Lord have deceived that prophet.' And why all this? Because their idols were in their hearts and they were estranged from God. Therefore, he answered them according to their own devices and crimes.

An objector may say, these were rules and judgments for and to the Jews. They were spoken to

them first, but not for their sakes alone—‘For whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the *scriptures* might have hope.’—Rom. xv. 4.

But one may say, under the reign of grace and truth we are not liable to such deceptions and delusions. Why then be warned to beware of being deceived so often in the New Testament? Jesus warns the disciples, Matt. xxiv. 4, to ‘Take heed that no man deceive you,’ and says afterwards why he does so; it is because false Christs and false prophets will arise and deceive, if possible, the very elect. Some one may object and say, these could not work miracles. He is mistaken here; for they were to show *great signs and wonders*; Matt. xxiv. 24. In Rev. xiii. 12, 14, the same things were portrayed before hand, that we might not be deluded and ensnared. Paul, also teaches in 2 Cor. xi. 13; that certain persons were false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Then I conclude, all angels of light ought not to be obeyed. Not to be obeyed unless they speak as the oracles of God. But to conclude for the present; I will quote Paul to the Thessalonians, 2 epistle ii. 9, 12 ‘Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with *all deceivableness* of unrighteousness in them that perish;’ and you say why? He says, ‘because they received not the *love* of the *truth*, that they might be saved.’ And for this **CAUSE**, God shall send them *strong delusion*, that they should believe a lie; that they all might be damned, who believed not the *truth* but had pleasure in unrighteousness.’ Believing these things true, how diligent and persevering we should be, in trying and proving the pretensions of all—both spirits and men. Take heed that you be not deceived—Reader attend.

W. H. S.

From the Signs of the Times.

FOREIGN NEWS.

"Distress of nations with perplexity."

IRELAND.—This unhappy, oppressed and trodden-down land, is evidently soon to be the theatre of a civil war. Says the European Times: "Ireland absorbs at the present moment, the exclusive attention of the British ministry and the British people. The repeal movement continues to make the most gigantic strides, the whole country is in a fearful state of excitement, and Mr. O'Connell, after visiting Cork and various other parts of Ireland, has returned to Dublin. During his sojourn in the provinces, hundreds of thousands of his countrymen congregated at his beck, and his progress resembled a continuous ovation from his outset until his return. He addressed them on every occasion, in the most inflammatory strain, condemnatory of the British connection, while he poured out the most unmeasured vituperation and ridicule against Sir Robert Peel, the Duke of Wellington and Lord Brougham. The great bulk of the Catholic clergy have thrown themselves headlong into the movement, the rent comes pouring in by thousands of pounds per week, and all classes seem to regard a crisis at hand.

"Troops are daily pouring into the country, government steamers are constantly engaged between the Tower of London and the Pigeon-house, Dublin, in carrying and landing arms, the Castle of the latter city is being placed in a state of defence, and every thing shows the government anticipates an immediate outbreak.

"Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connell.

"The Troops stationed in Ireland, will amount, in June, to about 25,000 men.

"Almost every door in the city has chalked upon it, 'Repeal or Blood!'"—*Cork Constitution*.

Mr. O'Connell will not leave Ireland to attend to his parliamentary duties before the 10th of June.

All the Irish forts, castles and battlements, have been inspected by a government engineer and ordered to be repaired and placed in a state of perfect utility. Indeed the preparations of government are such as would indicate that a civil war is not far distant.

All over the south and west of Ireland, the people are meeting in hundreds of thousands, and are addressed by O'Connell and his numerous friends, in speeches of the most violent and inflammatory character."

Over four thousand dollars were contributed in one week for the Irish Repeal Association. And twenty five hundred were sent by the last steamer from New York, for the same cause, besides the sums sent from Baltimore, Philadelphia and Boston.

In the present condition of Europe, it is evident that a resort to arms between England and Ireland must result in the most disastrous consequences. The sympathy which must be felt for Ireland by the Chartists of England, and the Republicans of France and this country, will render it no easy task to reduce the 8,000,000 of Irish to submission. And the shedding of blood in Ireland may not unlikely, light a flame in Europe, that will embroil the whole civilized world in war.

When the wrath of the Lord shall come it will find the nations angry. Who can say but they are now being gathered together to the battle of the great day of the Lord God Almighty. We shall now wait for further intelligence with much interest.

PUSEYISM.—On Sunday week, Dr. Pusey preached a sermon in Christ Church Cathedral, Oxford, in which he avowed his belief in transubstantiation and the doctrine of the mass. A copy of the sermon has been demanded by the University authorities. Dr. Pusey has given it to them, and a good deal of anxiety is evinced to know what steps the college heads will take in consequence.

SCOTLAND.—Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications, which

has taken place since the time of the reformation. Nearly 500 ministers—the heart's blood of the church, embracing all that is most distinguished for learning, talent and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matters of discipline with the civil power.

TROUBLES IN WALES.—The little principality of Wales has been giving some uneasiness of late to the 'powers that be.' The southern portion more especially, has been the scene of a series of *emeutes*, which show an unhealthy tone of feeling amongst the peasantry. Hitherto the depredations have been confined to midnight crusades against toll-bars and toll-keepers, by bands of confederated laborers yclept 'Rebecca and her daughters;' but recently their boldness has become more audacious, and the magistrates have in contemplation to place the disturbed districts under military *surveillance*.

HOW TO MAKE A GOOD PREACHER.

EVERY church, it is presumed, must be desirous of having a good minister, yet every one may not in their own apprehension be favored with such a blessing.—Many churches often feel that their minister is not quite what they desire him to be—not quite the man for the place which he is in. Their eyes are, therefore turned away from the minister whose labors they enjoy, to some other man—or to their *beau ideal* of a minister, and they desire a change. For the benefit of such we would relate the following circumstances, which we are told are substantially matter of fact.

A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The church and people had settled him, with the belief that he was a young man with more than ordinary talents, and with the expectation of becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the cur-

rent seemed to change, and the feeling prevailed that Mr. B.—was not, nor likely to be, quite what they expected. He did not grow as they thought he would; he did not perform that amount of labor which was needed to build up the church, and interest the congregation. Things dragged heavily, the young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health run down, and it was whispered around in the society, and in the neighboring towns, that Mr. B.—would probably have to leave—he was not the man for the place. He was not the man of talents which they had anticipated.

While things were in this state, at a meeting of the church, when the pastor was absent, [perhaps one called to see what should be done,] Mr. O——, an intelligent and influential member arose and said—

“Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence, as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies, and efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, and who bids fair to be a distinguished man.”

The thing was agreed upon. The leading men set the example. Very soon every one was speaking in the favor of Mr. B——. His people visited him, sympathized with him, encouraged him; and people out of the society soon began to remark how Mr. B.—— was rising in the estimation of his people. The young man felt the change. The cold damp chill with which he was surrounded, and which was benumbing the energies of his soul, was changed by the influence of such kindly beam, and a warm genial atmosphere came over him. His spirits rose, his health returned:

his energies awoke, and he soon showed to all that he had within him the elements of a man. Several revivals have attended his labors. In the affections of the church and people he has long since firmly established himself. They delight in him as a man of talent, as well as a good man. His name has become honorably enrolled among the American authors, and he is one whom his own church and the churches of New England delight to honor. Reader, Christian, would you have good minister? Go thou and do likewise.

Biblical Recorder.

For the Messenger.

ESSAY ON THE CLAIMS OF EVANGELISTS.—NO. 1.

All nations ancient and modern whose history has been transmitted to us, have believed in some sort of superior beings or deities, and practiced religion in some form or other. All nations have temples or places of worship, altars, victims, priests and religion. Whether this is owing to man's being naturally and inherently endowed with moral and religious feelings, or to revelation, or to traditionary communications, is not our purpose at present to declare.

The universality of religious belief and practice, is sufficient evidence that man cannot be governed without the sanctions of future rewards and punishments, which is the ultimatum of all religions. All religions require two things for their propagation and sustentation, to wit: men and means: All false religion demands these, as well as the religion of the book. What arithmetician will undertake to calculate the length of time, the amount of talent, genius, eloquence, learning, industry and money, that have been necessary to commence, perpetuate and perfect the present iniquitous system of Catholicism and Sectarianism? Who will work this sum? It is said that the annual revenue of the Pope, (the devil's eldest son,) is one million of pounds sterling. It is also said that the income of the monks and clergy, is two hundred millions of pounds sterling. It is said that St. Peter's church cost twelve

millions of pounds sterling; which in our day would be equal to thirty-six millions of pounds sterling. All this is not a drop from the ocean. Another sum I would propose to some religious calculator, is this.—If it has required so many thousand of the most gifted and erudite sons of nature, and so much time, and so many millions of gold and silver, to erect this gorgeous, spacious and magnificent temple of sin; what length of time, what number of men and what amount of money will it require to demolish this temple and remove its ruins? Will it be done by moral or by physical means? God has many children in the apocalyptic Babylon, see Rev. xviii. 3. “Come out of her O my people.” Can they be got out, and sinners converted to God, without Evangelists and without money, to proclaim and sustain the truth? The men of this world are wiser than christians. Religious teachers do more good than any class of men in the community, and they receive less for it. Of what force are the laws of men without the sanctions of the bible. Why have so many of our most talented, promising and useful young men, left proclaiming the gospel, for the practice of the law? Because of the scandalous pittance which they were promised, and seldom received. Why have we so few able proclaimers of the New Testament? Because, even good men would rather tolerate *some evils* in religion, and retain power and popularity, and receive a compensation for their time, talents and service, than to have a sound theory, and have to suffer the greater evils of poverty, reproach, injustice and the covetousness of their brethren. Father Paul, of the Catholic church, acknowledged that there were many errors in his church, after Luther commenced his operations. And being asked why he did not leave the Catholic church; he replied in Latin, *Deus non dedit mehi spiritum Lutheri*, God has not given me the spirit of a Luther. All evangelists are not Lions to encounter the grinning and wolf-like countenance of poverty, and all other evils, and receive nothing for it. If well sustained they could do twice the amount of good, and feel much more happy

and cheerful while doing it. If our brethren would give to their evangelists a reasonable equivalent, they would retain all they have, and acquire more from other churches. All congregations ought to watch, encourage and patronize their own sons and young gifts. The fields are already white to harvest, and where are the reapers? In some parts, not one to a hundred miles, of *our* reapers. Brethren awake to this subject. Lay up treasure in heaven, not on earth. Imitate the liberality and justice of the primitive christians. The Elders who labor in word and teaching are to be counted worthy of a *double support*, says Paul. Many do not get one support or living, much less two. Shew your love to your teachers, by keeping them constantly at work in the Lord's vineyard, at your charges. In our next we will show that this support of evangelists is founded in *justice*, not in charity or alms giving.

Yours in the kingdom and patience of Jesus Christ.

JACOB CREATH, Jr.

Palmyra, Mo., July 4, 1843.

CHRIST, THE CORNER STONE.

Eph. ii, 20—"Jesus Christ himself being the chief corner stone."

The church of Christ is frequently represented by a building, a house, a temple; and the members composing the church are represented by lively stones built up a spiritual house. Of this building, Christ is the chief corner stone, the most important in the whole house, without which it would be ill-formed and weak.

The first proper idea I ever had of this text was obtained from seeing a stone mason preparing a corner stone for a building. I observed how very precise he was to square it, and to have it plumb. I asked him the reason of such exactness. He said, the whole building depended upon this stone; if this be not square, the building will not be, and if this be not plumb, the building cannot be, and like a bowing wall must fall.

I instantly caught the idea, and saw the beauty of the figure applied to Jesus Christ. Every stone in this building is spiritually squared and plumbd by the corner stone. How beautiful! how durable! All must be humble, meek, holy, and heavenly as the corner stone, Jesus Christ—He is the true and perfect example for our imitation. The cement, by which the different members of the building are bound and united together, is the spirit of Jesus in them. Without this cement the building would fall. Hence we see the absolute necessity that each member have the spirit of Christ, without it, it is impossible to be united according to the expressed will of God.

How sad the picture of this glorious building, now presented to the world! Like the builders of old Babel are the builders of the temple of God. *Those* would not co-operate, or work together on the same building—so *these* will not co-operate in the Lord's house. *Those* had their language confounded—they could not understand one another,—so *these*; their language is confounded so, that they cannot understand each other. *Those* separated into different hands, and established and built up different kingdoms in the world.—So *these* have separated, and are laboriously engaged to build up, and establish different kingdoms or churches on earth, and call them the churches of Christ, and call themselves by different names. "These are they who separate themselves; sensual, having not the Spirit. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" &c. Jude 19. 20. The saints of old were one body, one building, one temple. They were built upon the foundation of the Apostles and Prophets, the most holy faith, once delivered to them by these inspired men. Those who separate themselves and were building another house, known by another name, of course were not building on the same foundation, nor the same temple, the foundation of which God himself had laid in Zion—There is but one foundation, and one cornerstone. All these different buildings and establishments of the sects

then must be upon other foundations than that laid in Zion by God himself. They cannot be offended at the refusal of calling them christians, seeing they themselves have repudiated the name, and have assumed others.

God forbid that we should, to please men, call these separatists—these discordant sects, the church of christ! O what a caricature! what a horrid misnomer! The sceptics and infidels may believe it; and for this reason they blaspheme that worthy name, by which the true Church of God is called. Can that be the one church of Christ made up of such discordant materials as are the various sects around us? Have they the Holy Spirit of Christ dwelling in them, and yet bear the fruits of the flesh, as hatred, variance, emulations, wrath, strife, seditions, heresies, &c. ? No, no. We have not so learned Christ.—How like the people in our Lord's day are we? He said of some of the religious then, "They strained out gnats, and swallowed camels."—Contending with zeal for tradition, or opinion, but neglecting the commandments of God—Very punctilious about minor things, but careless about the substance of christianity.

That there are good and holy men of God among the sects I am willing and glad to acknowledge: but they are living daily and hourly in sin, and many acknowledge it; the sin of separating themselves, and living in disunion with the body of Christ, building upon another foundation than that laid in Zion. Come out from among them my people is the language of your God. I shall conclude this article with a striking anecdote. A brother preacher of ours; not long since was in conversation with a Roman Priest. The Priest remarked, that now there were but two great antagonistic powers in christendom, one was the Roman Catholics who build upon the traditions of the fathers; and the other was those who rejected all such traditions, and built upon the Bible alone. One or other of these, he said, must prevail, and that shortly. So we think. It is evident to all, that sectarianism has received a deathly wound, and as light increases, liberty

will in the same ratio increase, and truth will run and be glorified, unfettered from human manacles, untrammelled by the fear of man. Christians will flow together. I have seen sheep pent up in a lean pasture, looking through the crevices of their inclosure at a flock grazing on a rich field at liberty—I have seen their manifestations of anxiety to be with them, in their bleating, and running along the fence to find a place of escape. At length one made the leap and many followed.

B. W. S.

THE WAY OF SALVATION.

A Short Dialogue.

B.—I have heard, Sir, that you, and those in connexion with you baptize the unconverted! Is it true, or are you slandered?

C.—We may entertain different views of conversion. Therefore, before I can satisfactorily answer your question, you must tell me what you mean by conversion.

B.—I understand it to be a change of heart or regeneration.

C.—I know this is the common definition of conversion. But is it thus defined in the scriptures of truth? If it is, please turn to the passage.

B.—Is it possible you deny the definition I have given?

C.—I deny not a spiritual change, a new creation, nor regeneration. But I cannot find in the Bible that they mean the same as conversion. The word *epistrepho*, which is translated *to convert*, is most commonly translated, *to turn*. As Luke i. 16. "And many of the children of Israel shall he *turn* to the Lord their God." Acts ix. 35. "And all that dwelt in Lydda, and Saron saw him (Eneas healed.) and *turned* to the Lord." Acts xi. 21. "And a great number believed and *turned* to the Lord." Acts xiv. 15. "That ye should *turn* from these vanities to the living God." Acts xxvi. 17, 18. "Now I send thee (Paul) to open their eyes, and to *turn* them from darkness to light, and from

the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." 2 Cor. iii. 16.

"Nevertheless, when it (Israel,) shall *turn* unto the Lord, the veil shall be taken away." Matt. xiii. 15. Mark iv. 12. John xii. 40. Acts xxviii. 27. are all quotations from Isaiah vi. 10. It is a description of the wretched moral condition of the Jews. "Their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and *be converted* (*turn*,) and I should heal them."

From these and similar texts several things are apparent:—

1. That conversion, or turning to God, is the act of the creature.

2. That conversion precedes forgiveness, and the healing of the soul. If conversion means regeneration, or a spiritual change, then regeneration must precede forgiveness, and spiritual healing. And what is spiritual health, but regeneration?

3. Conversion or turning to God precedes the taking away of the veil from the heart; so that we, beholding the glory of the Lord, shall be changed into the same image, from glory to glory.

4. Conversion is preceded by believing, and this belief produced by the evidence of miracles and of hearing the word.

5. This conversion or turning, then, is the work of the creature; but the spiritual change, or new creation, is the work of God. "He hath created us anew in Christ Jesus unto good works." Eph. ii. 10. I therefore think that conversion is turning from Satan to God, from the practice of sin to the service of God. It is coming to Jesus for salvation, being drawn to him by the force of truth.

B.—But do you not ask the person applying for baptism, Do you not love God?

C.—No sir; I have no authority from the scripture to ask of him such a question. Can you produce me any? Do you think the trembling Pentecostians were asked such a question by Peter? Was it asked of the Eunuch? of the jailor? of any one in the scriptures?

B.—Is not love to God required as a condition to baptism? Do you not believe this?

C.—I cannot believe without evidence. Please, sir, give me the evidence from the bible, and I will believe it too. Should I say I believe it, and could find no evidence of its truth in that book, I should blush at my credulity. Do you believe it, or is it an opinion, an unauthorized tradition? Please, sir, answer me a few questions. Are not all mankind either in the first or last Adam?

B.—Surely, I believe this.

C.—Can any one be in them both at the same time?

B.—No this cannot be. They are either in the first, and are therefore in the flesh, and walk according to the flesh; or they are in the last, and therefore in the spirit, and walk according to the spirit; and they that are in the flesh cannot please God.

C.—In these things we perfectly agree. Nor can we disagree in this, that we are baptized *into* Christ Jesus, *into* his one body, and are all made to drink into one spirit. 1 Cor. xii. 13. By baptism in connection with faith, repentance and conversion, we are brought out of the first Adam, and brought into the last Adam, Christ Jesus, and then drink into his one quickening, sanctifying spirit, and are made new creatures; for if any man be in Christ he is a new creature; and I boldly aver from the scriptures, that none out of Christ are new creatures, for we are created anew in Christ Jesus, and no where else. In the first Adam none are new creatures, they are represented as the old man. Sinners are represented as the wild olive, which brings forth evil fruit, and cannot do otherwise until ingrafted into the tame olive; then contrary to nature it brings forth good fruit. Now agreeably to the law of nature, a graft of sour fruit ingrafted into a stock bearing sweet fruit, will bear sour fruit. But here contrary to nature, the wild olive graft ingrafted into a tame olive stock brings forth good fruit. But according to the philosophy of men the wild olive graft should have been purged from its wild nature before it should be ingrafted into the tame olive. Hence they reason that a sinner in the first Adam should be purged and saved from his

sins before he should be baptized or grafted into Christ, in whom alone is salvation and life. He must according to this philosophy be washed from his sins before he is baptized in order to wash away his sins. He must be saved before he is baptized, though the Savior said, "He that believeth and is baptized shall be saved," though Peter says, "Baptism doth now save us." It looks like a perversion of the gospel. It is like a person all defiled with mud and filth, who, when invited to a clear fountain of water close by should say, I am too defiled to be washed. Let me first be cleansed, and then I will come and wash.

B.—Then you would advise the believing, repenting sinner to be baptized in his sins, and in the uncircumcision of his heart, in order to be saved, and to receive the gift of the Holy Spirit.

C.—Doubtless I would. I would advise him not to wait a moment in disobedience. I would tell him now is the accepted time, now is the day of salvation. I would advise him not to wait till he felt renewed, or was made a new creature, till he felt the love of God shed abroad in his heart by the Holy Ghost given unto him. (This none out of Christ ever felt.) How many have waited in painful anxiety and labor months and years, for these qualifications for baptism, and have either despaired of ever receiving them, or died without them! He was waiting to receive the spirit in disobedience to the law of baptism, through which was the promise of the spirit—"The Holy Ghost is given to them that obey him." But do not misunderstand me. I do not advise the unbelieving, impenitent, unconverted sinner to be baptized. No; Far be this from me. I have no authority for this.

B.—My plan is the safest. I baptize none but such as have experienced a spiritual change or regeneration, or salvation from sin, and who makes this profession openly.

C.—Do you think that to be the safest plan, which is no where inculcated nor taught in the scriptures? Can you think your plan safer than God's? It would be presumption in me. My dear sir, think again, and be not carried off from the truth of God by the tradi-

tions of men, and by the dread of being called a heretic. The fear of man bringeth a snare, and tends to check the free spirit of inquiry. B. W. S.

A PURE SPEECH.

We have selected the following, from the "BANNER AND PIONEER" one of the leading organs of the Baptist church in the West. We recommend the original selection from the Methodist papers, as well as the remarks of J. M. Peck, editor of the "BANNER and PIONEER," as well calculated to improve the sectarian dialect of both those parties.

As the piece comes from that side of the house, we trust that Methodists and Baptists will read and receive it to profit, well knowing that their ears to a great extent, are shut from hearing what we might say.

We might add many other "*barbarous*" phrases now used by Methodists, Baptists and other sects, which it would be well to lay aside and exchange for the language of the Bible: such as "*I hope my sins are pardoned*" "*I have got a hope*" "*I feel that I am pardoned*" &c. &c. These with many others too tedious at present to enumerate, belong to the same ashdodic-al catalogue, manufactured by sectarian Doctors of sectarian divinity. Many too, "have acquired the habit like parrots of using such barbarous phrases." Reader if you still use them, lay them aside, and remember what the Apostle Peter says "If any man speak, let him speak as the oracles of God."

D. P. H.

MIND YOUR PHRASES.

"*'Get up a revival'*—"*'getting up a revival'*—"*'got up a revival,'* are barbarous expressions. We have even called them heathenish. A phrase could hardly be formed more unworthy of Christian lips to utter.

"*'Get religion'*—"*'got religion,'* are phrases getting or rather gotten, to be very common with a large class of slovenly talkers, and letter writers, who are not accustomed to analyze what they hear before they

adopt it as the 're'l idee.' It is usually meant to signify conversion, (in the now most common sense of that term,) as including justification and adoption. But is there no *religion* before this? Is not the whole course of an awakened, penitent sinner, seeking after Jesus, *religious*? Besides, it is exceptionable for its vulgarity. Men *get* into a row—*get* drunk, and *get* sober. And it is still more exceptionable for partaking somewhat of the unchristian character of the forementioned phrases, as if religion [conversion in the sense above given] were something on a level with our endeavors in the natural order of cause and effect, and not of the gracious operation of the spirit of God."

We recommend the foregoing article to some of our Baptist readers, who have acquired the habit, like parrots imitating others, of using such barbarous phrases."

J. M. P.

CONVERSATIONS BETWEEN A CHRISTIAN AND A METHODIST CLASS LEADER.—No. 6.

CHRISTIAN.—Another month has fled, and we are still spared to meet. I am glad to see you look so cheerful, I hope your mind is less confused than when we last parted.

CLASS LEADER.—I am equally well pleased to meet you again; and humbly desire, that I might be enabled more fully to understand the teaching of the Bible. I feel cheerful, though solemn.

C.—What did you think of Mr. Wesley's views of Baptism, which I read from the Doctrinal Tracts during our last conversation?

C. L. Indeed, I scarcely know what I thought; for my mind was confused, and I do not *now* remember what they were. Will you read them again?

C. I will do so with pleasure. Quoting from John iii. 5 Mr. Wesley says; "By water then, as a means, the water of Baptism, we are regenerated or born again, whence it is also called by the Apostle 'the washing of regeneration.'" This looks very

much like *water regeneration*," taught by him. Do you not think so?

C. L.—Why, Yes, But, he certainly does not teach that Baptism regenerates the soul, does he? Really, I do not understand him.

C.—I am sorry you seem to have so much difficulty in coming to a conclusion. You very well know how often your Preachers have ridiculed the idea of "*Baptismal regeneration*" as they call it, and yet here is as strong "*water regeneration*" as I have ever heard taught in my life. I assure you my friend, that your standard works, teach and enforce Baptism for remission of sins.

C. L.—But I am not bound to defend what Mr. Wesley taught and believed. I am enquiring after truth, and I must be taught from the word of God.

C.—But while you are a member of the Methodist church, and entrusted with the spiritual welfare of leading a class of old soldiers or six months recruits, you are bound to contend for the "*DOCTRINES*" and "*DISCIPLINE*" of your church. This is a part of your doctrine, made long since, without your consent, and by attaching yourself to the system of Methodism you have accepted and adopted the doctrine. You must, therefore, admit and contend for it, else abandon it.

C. L.—I will do neither. I never accepted any such doctrine when I joined the church—have never contended for it, and consequently I have nothing to abandon in the premises.

C.—But you certainly received the *Doctrines* and *Discipline* of the Methodist church when you became a member, did you not?

C. L.—Certainly I did, but I am not bound to believe what is wrong.

C.—Then you reject what Mr. Wesley teaches on the subject of Baptism, do you?

C. L.—I do not wish to reject any thing that is true, and if what he has written is in accordance with the Bible, I adopt it.

C.—I will read another passage from the same book on page 247. Mr. Wesley quotes Eph. xxv. 26; and

says "namely, in Baptism, the ordinary instrument of our justification." Yes Mr. W. says, that the church is *cleansed* by Baptism the "*ordinary instrument of our justification.*"!!

C. L.—This is certainly a mistake. Why faith is universally taught as the instrument of justification, and I am certain Mr. Wesley never wrote a word of what you have been reading. I am rather inclined to think that you have some spurious copy of the work, published by our enemies, and which I am told is circulating through the country. Let me look at it.

C.—You shall have it. I think that your astonishment at these doctrines grows out of not having examined the foundation of your Church. Like thousands who *glory* in being called Methodists, you have read but little of their Doctrine, and now, when it is read to you, you are startled at it. Indeed, it is no wonder either, for there are alarming incongruities and inconsistencies, which I am sure, if understood by your people they will abandon Methodism at once. But what say you to the Book? Is it a genuine copy?

C. L.—I have been listening to your speech and am yet unprepared to decide.

C.—I assure you, my friend, that the copy is genuine, if being in the possession of a presiding Elder of your church, and by him sold, will make it genuine. As it regards spurious copies of this, or any other work of the Methodists, I know of none, unless the Methodist Book concern have published them. Read the title page and the advertisement, and you will find that several of the tracts "were formerly published in the form of Discipline." You know that the Discipline "undergoes a revision once in four years," and the general Conference of 1812 ordered these tracts to be published in a separate volume, and "*sterotyped*" at that.

C. L.—Well I believe the work is genuine. I have never seen a copy of it before, and must acknowledge that I cannot understand how Baptism is the "*instrument*" of our justification. But if you will lend me this Book I will read it and then *I will decide.*

C.—Very well you shall have it. Indeed I wish every Methodist friend would read this "*Treatise on Baptism*;" for I am sure that there would be less sin committed in ridiculing and abusing God's holy institution.

C. L.—I am hurried this morning and must now leave. I will look at this Book and when we meet again I will give you my opinion of its merits. D. P. H.

News from the Churches.

New Orleans, June 16, 1843.

Dear Father STONE:—

Since I last wrote you several have obeyed the Lord, in this city of more than one hundred thousand souls. Out of the number of citizens and strangers here, in the winter and spring season, estimated at one hundred and fifty thousand souls, not more than four to five thousand are addressed on Lord's day, on the great principles of the protestant religion and the bible; being less than one soul to one hundred. I suppose there are about ten thousand who attend the Roman Catholic service, the balance, say one hundred and thirty-five thousand souls, are engaged in various kinds of amusements and festivities, &c.

What a picture it presents to a devoted lover of the bible and the cause of God! * * * *

Truth is advancing, and if there were some good and able teachers to go into the southern fields, they are white to the harvest; but I see but little hope to do any thing, as our brethren are so unwilling to aid or send out evangelists. We have to do as we can, and not as we wish.

My christian love to your family, and accept assurances of my high regard and christian affection for you. I pray that heaven's blessings may be continued to you, and if we meet no more on earth, I trust to meet you on high.

Yours in the Lord,

JOHN R. M'CALL.

Statistics.

Statement of churches heard from at the state meeting that commenced in Fayette, Howard County, Missouri, on the 26th May, 1843.

Columbia Church 154 members T M Allen Evangelist, Persia 99 Wm White, Rochport 120 T M Allen and L Hatchett, Friendship 155 Jas Williams and E Crisman, Mt Pleasant* 40 Wm Lee, Bear Creek 95 M P Wills and L Hatchett, Elk Fork 70 J Alexander and M Sidenor, Paris 188 H Thomas and J Alexander, Florida 120 H Thomas, Sante Fee 133 H Thomas and McSwain, Crooked Creek 36 M Sidenor, Madison 87, Clinton* 50 M Sidenor, Georgetown 95 M A Feris and Allen Wright, Wither's 30, Shelbyville 168 B W Hall, Liberty 108, Antioch 82 M Sidenor, Dover 108 Wm White, Huntsville* 20, Huston 172 Ballinger, Hannibal* 25 J Creath Jr., Palmyra 157 J Creath Jr., Richland 210 Wm Burton C Russell and Marsh, Fayette 156, Mt Pleasant 35 Wm Burton, Salt Creek 56, Mt Moria 30 Joel Prewitt, Monitor* 12 Wm White, Edina 31, Warrensburg 50, Walnut Creek 70 Elgin, Warsaw* 28 Elgin, Big Creek 103 Elgin, Big Creek* 50 Elgin, War-

Law* 50 Elgin, North Prairie* 19, Springfield 185 J H Haden and Allen Wright, Walnut Grove 50 Allen Wright, Millersburg 221 Jos and Ja Coons and M P Wills, Union* 38 L Hatchett, Portland* 31 M P Wills, Diamond Grove 100, Dade co.* 25, Polk co. 23, Mt Pleasant* 93 Sam'l Rogers, Burby's* 45 Sam'l Rogers, St Johns* 45 S Rogers, Union* 70 Sam'l Rogers, Canaan* 15 Sam'l Rogers, Pinckney* 54 Sam'l Rogers, Marthasville* 18 Sam'l Rogers, Loutra* 16 S Rogers, Caledonia* 9 Geo E Taylor, Cooks Settlement* 75 Lunsford and G E Taylor, Dee Run* 27 Lunsford and Taylor, Goshen* 20 Allen and Tho Thompson, Welden's Fork* 41 Tho Thompson and Allen, Trenton* 47 T Thompson and Allen, Medicine Creek* 11 Thompson and Allen, Big Creek* 68 Allen and T Thompson, Hickory Creek* 45 Allen and Thompson, Sampson* 10 Allen and Thompson, Three fork gr River* 13 Thompson's Fork* 8 Allen and Thompson, Navestown* 16 Allen and Thompson, Chillicothe* 13 Allen and Thompson, Linneus* 11 Allen and Thompson, Locust Fork* 8 Allen and Thompson, Lick Creek* 33 H Thomas, St Louis* 87 W H Hopson and others, Ten Mile* 36 M Sidenor, Landester* 38 Mulkey, Dover 214 Th Gaines, 25 Mile Prairie* 6, Marshall* 38.

Those marked thus () are new churches.

Whole number of members 5166, increase since last state meeting 2864. 42 Churches reported to our last state meeting, not heard from at this; their number then was 2217.

Boon Co. Mo. July 3, 1843.

Brethren STONE AND HENDERSON,

I was in Rochport on the 2d Lord's day, and day before, in June, and recruited 4; who confessed the Lord and was straitway immersed. On the 22d, I spoke to a good congregation at Bro Porter Jackmans in Howard, when two confessed the Lord; the day following I addressed a large assembly at Mt Pleasant; on the 24th I spoke to a large assembly in Arrow Rock, Saline Co. Bro Allen Wright met me there, and we continued the meeting until Monday evening, when bro Wright immersed three in the majestic Missouri. We recruited five during the meeting, two from the world, two from the Baptists and one from the Methodists. The Methodist friends, preacher and all were very friendly, and participated with great pleasure in the worship of God. On Tuesday as I came home, I spoke at Salt Creek, one joined from the Baptists, and I immersed the two who confessed at brother Jackman's. Bro Wright had recruited 38 or 40, at and near Georgetown, Pettis co., the previous week; he designs locating in Pettis, with a view of devoting his whole time to the work of the ministry. May he long be sustained in his useful career. On Saturday last I spoke at old Sis. O'Rears, six or eight miles north of Columbia, and immersed three who confessed the Lord Jesus.

Yesterday I preached in Columbia, when two were added to the church, who confessed the Lord, and had been immersed the day before.

Shelbyville, July 11.

Just closed a four days meeting here. There were seven additions.

Your Brother,

T. M. ALLEN.

Bro. Winthrop H. Hopson of St Louis, writes, June 20: "We number about ninety in this place. The truth is gradually triumphing over error. On last Thursday we had four additions—one by letter, one from the Methodists, and two by immersion. Bro. Elijah Goodwin,

from Mt Vernon, Indiana, was with us. He preached three times on Lord's day, and once again last night. He starts homeward this morning. We anticipate a glorious triumph of truth here." Under date of June 26, he says, "I have written you an account of our meeting the Lord's day before the last. At our last meeting we also had four additions—two by letter and two by immersion. Praised be the name of the Lord! May his glorious truth triumph here—at Jacksonville, and every where! May God speed your editorial efforts to aid his cause."

W. H. HOPSON.

Rochester, June 22, '43.

Brethren STONE & HENDERSON—I have been constantly travelling for the last four months, in which time I have immersed between two hundred and fifty and three hundred persons. My labors have been very much scattered, and mostly at new points, where I have never labored before; but I feel very grateful that the 'gospel is the power of God unto salvation to every one that believes.' I met the brethren a few weeks ago in the town of Bloomington, McLean county, where we set together in a heavenly place in Christ Jesus. We had 29 additions during our meeting.

Your Brother,

W. P. BOWLES.

BRO. D. P. HENDERSON—Perhaps it will be gratifying to you and the readers of the Messenger, to learn how the work of the Lord is prospering in this section. I have been laboring the most of the time for three months past, in conjunction with brother Henry C. Voiles of Ia. There have been added near 30. We have labored mostly in Madison and Green counties—prospects are generally good.

July 20, '43.

R. HUMPHRY.

Pittsfield, July 21, '43.

BRO. HENDERSON—On Monday last I went to Milton and spoke a number of times; during the meeting there were three confessions. The congregations in this place and Milton seem to be doing very well. Generally the brethren are walking in peace, love and union—attending regularly to the institutions of the Lord's house. They devote every Lord's day, from one and a half to two hours, in mutually instructing each other, by assembling in the form of a Bible class, and investigating certain portions of the word; a practice which, no doubt, would be profitable in our congregations, if well attended to.

S. S. CHURCH.

Bethel, Morgan county, June 13, '43.

Brethren STONE & HENDERSON—The meeting that you referred to in the first number of the Messenger at this place, continued to progress until there were 45 additions by immersion, and two united that had been immersed before. Prospects are still very flattering here. This congregation now numbers eighty-two.

Your brother,

N. G. AVERITT.

Springfield, Ill. June 23, '43.

Dear Brethren STONE & HENDERSON—I have just returned from Petersburg where I was assisted by bro. A. J. Kane. Our meeting continued some 3 days. We had quite an interesting meeting. There were eight additions to the little church, six by immersion and two by letter. Much good I think could now be done at that place. Bro. Kane held a meeting some days on Wolf creek, and added 13 to the number of the faithful in that neighborhood. His meeting closed on the 22d inst.

Your brother in the good hope.

J. P. LANCASTER.

The Christian Messenger.

VOL. XIII.

August, 1843.

NO. 4.

A PROTESTANT OPIATE.

The present aspects of the protestant world are any thing rather than pleasant. The protestants have swallowed an opiate administered by the wicked one, which has effectually lulled their senses to a sleepy repose, and caused them to dream pleasant dreams, and to see pleasant visions of transporting glory. These dreams and visions they tell, which become a source of comfort to their lethargic disciples, and the basis of calculating times and seasons. A few of these dreams I will notice, as a warning to a stupid world.

They have dreamed that the papal power is crippled, consuming and dying, and this monster—the man of sin, and dread of christendom, will soon expire to live no more. Their fears are lulled to rest, and they are carelessly borne down the rapid stream of time into the very vortex of destruction—the very jaws of the enemy, gaping wide to receive them—the very enemy, whose fall they are joyfully celebrating. They see not, that destructive wiley power, marching on with a steady step, and with increasing zeal, influence, and numbers. They are pouring their thousands of men and money into every land, especially into America, in order to accomplish one great end—the subjugation of the world under her domination and power. With Jesuitical craft they are establishing their public schools and colleges, and gaining the patronage of protestants, and men of no religious faith. Pompous advertisements of the merit of these institutions frequently appear in our journals, calculated to win the confidence of the unsuspecting community and to enlist their sympathies in favor of the *poor, wrongly*

persecuted papists. This is the *desideratum* of that power.

By the influence, the secret influence of this power, it is believed that the counsels of the English hierarchy are at present so divided—a part are led by the celebrated Pusey of Oxford (who may be a Jesuit in disguise) led to retrograde to the bosom of the old mother of harlots, and to unite under her blood stained banners against the protestant world. The contest is begun, and the result is dubious, probably, in favor of the old mother. Many of the Wesleyan Methodists in England, headed, probably, by a Jesuit in disguise, have become discontented with their ordination, as not coming in direct succession from the holy hands of Bishops down from the apostles. They have, therefore, declared in favor of a return into the bosom of the established church of England. It would not have been good policy to have persuaded the more enlightened, and spiritual Methodists to go at once like the Puseyites, into the bosom of the old mother, but first to unite with one of the elder daughters, and then to march hand in hand into Rome.

This invisible power may have caused the great agitations, and divisions, now being in the Kirk of Scotland. A mighty revolution is effected there. O'Connell of Ireland, as the restless humming-bird, is flitting from place to place instilling his spirit of opposition to the British government, into the listening multitudes of the Irish. That government stands in the way of the growth of popery. O'Connell is no fool; he well knows that Ireland alone cannot cope with the mighty power of Great Britain; and therefore we conclude that his boldness and threats are based upon the assurance of the co-operation of the papal powers in Europe.

The protestant world seems to be strangely infatuated, and under an illusion not easily accounted for. They seem to apprehend no danger, and therefore fear none, and will likely remain in this state till roused by the thrilling sound of danger, when too late to escape. The papal powers, conjoined with the Mormons, and all the disaffected to christianity, and civil liberty may

wave their banners over our land, and find the protestants in hostile bands fighting one against another. "Divided we fall." O wretched state! Are we prepared for the contest? for the faggot? for the horrid inquisition? The hypocrites, and insincere of every party, unable and unwilling to bear the fiery trial, will fly from their profession, and rally under the banners of Babylon. This may be the means of uniting the scattered family of Christ, and of purging the Sanctuary.

When the infuriated enemies of the real church of God shall be marshalled, and ready to strike the fatal blow, then shall appear the Son of Man in the clouds with power and great glory for the rescue of his people, and for the destruction of his enemies. Then shall the righteous dead be raised to life and immortality, and the living saints changed in a moment—in the twinkling of an eye. Then shall commence the millenium, and Christ shall reign with his saints on earth a thousand years.

B. W. S.

For the Messenger.

ESSAY ON THE CLAIMS OF EVANGELISTS—NO. 2.

In my last number, I promised to shew, that the support of Evangelists is a matter of *justice; it is not almsgiving, nor charity.* We pay those who serve us in any way, or from whom we receive any consideration. We give alms to the needy, to beggars, from whom we have received nothing, nor do we expect to receive any thing from them. Evangelists are not beggars—they are not objects of charity. They are laborers, who reap our fields for us. They are our drudges—servants—who do the work of teaching our children, our families, our neighbors, the first principles of Christianity, which ought to have been done at home by Parents and heads of families—by mothers and grand mothers—as Lois and Eunice did Timothy. Is there any profession of men in society who render the same amount of good, and who get as little for it as do Evangelists? Human laws are no more than cob-webs. without the sanctions of Christianity, which are pro-

claimed and enforced by Evangelists. But are not Evangelists themselves to blame, in part, for the brethren's remissness in this part of their duty? Have they not neglected to teach this part of the will of our master for fear that the brethren would say, they were preaching *for money*? How many discourses have been delivered lately on the ninth chapter of first Corinthians? Paul said he had not *shunned* to declare all the counsel (Oracle) of God: Any man who would preach *for money* ought not to preach at all. How many are able to preach *without it*? If we had no preachers, but those who are both able and willing to do it for nothing—how many would we have? What would become of the world? They ought not to preach *for money*, nor ought they to do it *without money*. As we are bookmen, let us look at this long neglected chapter in the Book. Let us see whether Paul placed it on the footing of *justice* or *alms giving*. I gave so much, says one—rather say, I paid so much,—we give alms to beggars, not to laborers. Our Lord says, 'the laborer' (in the harvest field) 'is worthy of his hire.' Have we not a right (*exousia*) authority to demand a living, the necessaries and comforts of life from those for whom we labor? 1 Cor. ix. 4. Secondly; does not the common sense of all mankind say, that laborers of all sorts, or classes, and soldiers, should be *paid* for their services? Who goes a warfare at any time at his own expense? Does a soldier provide his own (*opsonian*) victuals? Does he find himself clothes, victuals and money for his services, and risk his life and health to defend the life, liberty, families and property of other men, who are making money. and are in peace and security, *at his own charges*? No; he does not. Would such a course be unjust and wicked? Yes, it would. It is equally unjust and wicked to treat Evangelists so. Thirdly; who cultivates a vineyard, or a farm all the year, and does not think himself entitled to eat of the produce of the farm? No none. It is equally unreasonable to require a man to evangelize all the year in the community, and not sustain him and his family, while doing so. Fourthly; when a man

follows a flock all the year, and defends them from wolves and dogs, heals the sick and dying, and saves them, is it justice or alms giving for himself and family, to live and have a part of the flesh and its increase? It is justice and not charity, that he should be paid for sustaining the dews and scorching suns, and all the inclemencies of the seasons. In the same manner ought those who evangelize to be sustained. Do I say these things according to the reason and practice of men only? or does not the laws of Moses say the same things also? Yes the law of Moses says the same things. Thou shalt not muzzle the ox treading out the corn. In the eastern country they did not thrash out their wheat as we do—they tread it out with oxen. This is said to teach us what is due to our laborious Evangelists. This is his fifth argument, ‘would it be unjust and *cruel* to muzzle the mouths of oxen all day long so that they could not eat any thing while treading out the wheat; it is equally *cruel* and wicked to treat our Evangelists so.’ Paul, therefore, places the support of Evangelists,—first upon the Gospel of Christ. Secondly, upon the law of Moses. Thirdly, upon the common sense, the common justice, and the common practice of all nations, ancient and modern. He who *plows* and he who *threshes*, does it in hope that he and his family will receive food and wages—a house to live in, and clothes to wear. He who sows spiritual things, ought to get such carnal things as these for the great good he does? Are not the mouths of some our Evangelists muzzled at this time? Will not our kind and liberal brethren go, as soon as they read this, pay and take the muzzle off and let them eat? Does God shew kindness and humanity to oxen, and will not Christians show the same to their Evangelists. Go my beloved brethren and do likewise. The Levites who waited at the altar, received the tenth part. Brethren, study, teach and practice the 9th of first Corinthians, and all the book. If those who teach sectarianism live by it, how much more should those who teach the New Testament. Mechanics of all sorts, farmers and professional men, all live by their la-

bor and talents; why should not Evangelists do the same? I speak to wise men, to good men, to Christians, surely brethren you will not need more than these two essays on this subject.

Paul says, 'he who labors in word and teaching, is to receive a double support,'—and some do not get one instead of two. Hark! 'The hire of the laborer who have reaped your fields, which is fraudulently kept back by you, cries, and the cries of the reapers have entered into the ears of the Lord of Hosts; James v. 4; Levit. xix. 13; Duet. xxiv. 15. Will some brother preach from these passages. The Jews were forbid to keep the wages of the laborer by them all night.

Your bro. in the tribulation and patience of Christ.

J. CREATH, Jr.

CONVERSATIONS—No. 7.

CHRISTIAN. Another month is gone, never to return. It is now numbered with those beyond the flood. Time flies, Oh how swiftly! "we take no note of time but from its loss: to give it then a tongue is wise in man." Shall we my dear friend forget the past, improve the present and prepare for the future? With the loss of time, have we not lost much? What so precious as time, in our probation? I am glad to see you, very glad indeed.

CLASS LEADER. Many of our friends now sleep with the month that has gone. They have left us.—Oh! shall we ever see them? Shall we meet them around the burning throne of Heaven's eternal King to join them again in praising through eternity, God and the Lamb?

C. Yes, my dear friend, if we "*Obey from the heart*" the Gospel of Jesus Christ, walk in the light, as he is in the light, we shall reach the golden beach of immortality, and strike hands with all who have died in Jesus. Transporting thought! What a pity it is that we are so divided—so disunited—so discordant—in our views about Jesus and his holy religion! I often think of what old Father Wesley says in his preface

to the notes on the new translation he made of the New Testament. Says he, "would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot: and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own!" I will add, would to God that the hearts of all who profess to follow Wesley, were as deeply imbued with the spirit of union as he has expressed!

C. L. Wesley was pious and labored to benefit the world of mankind. His desire for Christian union was strong and I can say Amen, to the sentiment you have quoted from his writings. I think every lover of the bible feels the same in his heart. Allow me to return you the "DOCTRINAL TRACTS," which you kindly loaned me, with my thanks for the use of them.

C. Shall we now examine the treatise on baptism written by Mr. Wesley? I wish for us to close our examination on the subject of baptism, so that we can spend some time investigating other important topics connected with christianity.

C. L. I am now prepared to examine Mr. Wesley's views of baptism as exhibited in the Doctrinal tracts, and although my mind is not fully made up on the subject, yet I think I understand more about the design of the institution than I ever did before.

C. Mr. Wesley asks first "what are the benefits we receive by baptism, is the next point to be considered." "And the first of these is, the washing away the guilt of original sin, by the application of the merits of Christ's death." page 246. Are these your sentiments?

C. L. The subject of Original sin, I do not understand as presented by Mr. Wesley. He may or may not be right; but I have never fully believed that children would be lost because Adam transgressed. Mr. Wesley teaches, I know, that Original sin cleaves to every child of man, and that Infants are guilty of Original sin, and says, in the ordinary way they cannot

be saved without baptism. This Doctrine I cannot receive, because I think it wants the sanction of scripture.

C. We will waive the examination of Original sin at this time, and proceed to Mr. Wesley's second point.

C. L. Paul in reasoning with the saints at Rome shows conclusively to my mind, that death was caused by Adam's disobedience, and that all must die, but he *nowhere* affirms, that Infants must believe or repent or do any thing else to entitle them to heaven. JOHN says, "*sin is the transgression of law*" and I would ask what law did an Infant ever transgress?

C. Your Discipline teaches the same idea that Mr. Wesley has advanced, when it is treating of Infant baptism, and it is the doctrine of the Methodist church that Infants must be baptised to bring them into covenant relation with God.

C. L. This is contending more strongly for baptism than you have done, although it is often asserted, that you make baptism every thing almost in a man's salvation.

C. I know very well, that almost all the sects, contend more strongly for baptism than the word of God authorizes, and yet we are stigmatised because we contend for what Jesus says—the institution is ridiculed and Heaven's authority set at naught by some of the "*called and sent*" doctors of sectarianism.—Consistency what a jewel though art!!

C. L. I am sorry that preachers pursue such a harsh and unkind course in their declamations against those who may differ from them. It is ruining the world. The moral and religious sentiments of mankind in some places, are becoming more corrupt, and the Lord only knows what the end of such things will be. For my part I fear the result will be awful to many dreaming enthusiasts and heated bigots, who stir the flame of party spirit.

C. But just, as your reflections are, and well timed too, still I fear, our conversation will leave Mr. Wesley, the Doctrinal Tracts, and the subject of baptism,

unless we return and take up some more of his points. The second point brought up in reference to the benefit we receive by baptism is, says he, "By baptism we enter into covenant with God," &c. By baptism we are admitted into the church, and consequently made members, of Christ, its head." "By baptism we who were by nature children of wrath, are made the children of God." page 248. "This is grounded on the plain word of our Lord." "Except a man be born again of water and of the spirit, he cannot enter into the kingdom of God. John iii. 5. By water then as a means, the water of baptism, we are regenerated or born again." page 249. Again says he, "In consequence of our being made children of God, we are heirs of the Kingdom of heaven." "Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the gospel: supposing this, as it admits us into the church here, so into glory hereafter" page 249. But I have read enough. What say you now to Father Wesley's views of baptism? If he were here preaching such sentiments he would be called any thing else by many, but a christian. He would certainly be called a Campbellite.

C. L. I understand most of the points you have read, and most of them I think true. Indeed, all of them may be true; but I still cannot comprehend how baptism makes a man a child of God. The Discipline of our church, says, that it is a wholesome doctrine and full of comfort that we are justified by faith only. Now, if justification is by faith alone, then baptism has nothing to do with it. If a man is justified he is certainly a *child* of God, and that too without baptism.

C. But you must remember that John Wesley is higher and better authority than the discipline. The discipline is only an effect, while Wesley is the cause, and as the cause is always superior to the effect, so in this case, The DOCTRINAL TRACTS, must take the pre-eminence. And not only so, but the Discipline flatly contradicts the word of the Apostle James, who says chap. ii. 24. "Ye see then how that by works a man

is justified and not by faith only." Your difficulty then must vanish at once, if you are willing to believe the highest evidence Methodism can give, and the word of inspiration.

C. L. I cannot see what connexion there is between an outward ordinance and the inward change, which every child of God experiences, when they become an heir to eternal life. Whenever a person is changed, then they become children.

C. Of this, there can be no doubt, if the change is according to the will of God. But what constitutes the change? Is it a class of feelings which a person experiences, that constitutes the change? Most surely not. The feelings are only an effect, while that which produces the change, is the cause. The Savior says, as quoted by Mr. Wesley, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom.' John iii. 5. What must be done now to bring about this change? He *cannot*, says Jesus enter into the Kingdom without a birth of water and spirit. If he is not in the kingdom, he is not a child. He is not an heir to the inheritance of the Saints.

C. L. Still, I am left in the dark, in regard to the change effected by Baptism. I can see no connection between water and my heart--between the water of baptism and the pardon of sins.

C. There may be a thousand things that you can see no connection between, and yet all of them important. Let me present this subject before your mind as plain as I can, and I think you and old Father Wesley still can get along together, at least in the main. First, the sinner is commanded to believe with all his heart that God exists and is a rewarder of all those who diligently seek him. That Jesus Christ is God's own Son, who suffered, died, was buried and rose again according to the scriptures, and now lives at the right hand of the majesty on high, to grant repentance and remission of sins. He is, in the second place, commanded to repent of all his sins, to cease to do evil and learn to do well. To break off his sins by righteousness and come to Jesus for life. To take the yoke of

Christ upon him, and learn of him who was meek and lowly, &c. This has produced a most wonderful change in the man. Things he once loved he now hates. Those he once hated he now loves. He is changed. Ah, how changed! Still he is not born into the kingdom; the entire change which makes him a child has not taken place. He has now the power to become a son. What is he now to do? Says Jesus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom." The sinner is now baptized. He has the word of Christ for it, that his sins are all pardoned—that he is now a child of God. "Because you are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father." Gal. iv. What, you ask, is the connection between baptism and the pardon of sin? I now answer, the word of Jesus. This is the connecting link that will yet shake heaven and earth, and will hurl all the disobedient into everlasting chains of darkness.

C. L. Enough, enough—I ask no more—the word of Jesus is sufficient. D. P. H.

THE NAMES AND TITLES GIVEN IN THE SCRIPTURES
TO THE SON OF GOD.

Continued from page 43.—

APOSTLE.

"Consider the Apostle—of our profession." Heb. 3. 1.

The word *apostle* signifies one sent by another. Christ is the apostle, sent by the Father. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." 1 John 3: 14.

2. Divine love moved the Father to send him. "God so loved the world that he gave his only begotten Son," &c.—"In this was manifested the love of God towards us, because God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and

sent his Son to be the propitiation for our sins." I John 4: 9, 10.

3. The world was the object of God's love, and to the world was the Son sent from heaven as a Savior. "I am come a light into the world that whosoever believeth on me should not abide in darkness." John 12: 46. "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38.

4. The love and favor of God the Father was the origin and spring of the whole scheme of redemption to the world. This caused him to will good concerning us, and to send his Son to execute his good will towards us. John 16: 28.

5. For what purpose was the Son sent into the world? This is an important question, and demands our serious attention. He himself declares the purpose. John 3: 16, 17. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved." This appears to have been the theme of apostolick preaching. "We have seen and do testify that the Father sent the Son, to be the Savior of the world."—These two ideas, salvation and life, seem to embrace all the purposes of his being sent into the world, though these purposes are expressed in different words; as to redeem, to reconcile, to bless, to preach the gospel—to bear witness to the truth, raise the dead, &c.—To save from sin, the love, power, practice, and effects of sin, and to give eternal life, was the purpose of the Father in sending him into the world.

But there is a condition, which must be performed by us before we become partakers of salvation and life. This condition is obedience to the law of faith. Of this we have spoken already in the Messenger.

B. W. S.

CHRIST.

This is a very common title of the Son of God. It is a Greek word and signifies *anointed*. In the Hebrew

he is called Messiah, which signifies the same thing. Under the law; kings, prophets and priests were anointed with oil by divine command, by which ordinance they received authority to act in those several offices. Though they were called the Lord's Messiah or anointed; though his people were so called, yet they were only typical of the Lord Jesus and his people, who were to come in the last days. Jesus was anointed with the oil of gladness--the Holy Spirit, which was the antitype of the oil under the law; by this was conferred on him, the offices of prophet, priest and king. By this same oil of gladness, or the Holy Spirit, the children of God are anointed. "But ye have an unction from the Holy one, and ye know all things. But the anointing which ye have received of him, abideth in you.--1 John 2: 20, 27. How applicable is the name *Christians*, given them by divine authority! *anointed ones*. If the Lord's people were of old, in the very infancy of religion, called *Christ* or anointed, as Heb. 11: 26, how much more properly now may they be thus called? 1 Cor. 12: 12, especially when God himself has sanctioned the name by divine authority. Acts 20: 26.

By the anointing Jesus received, he was not only authorized to act in the offices to which he was appointed, but was perfectly qualified to fulfil all to perfection.

B. W. S.

THE BREAD OF GOD.

John 6. 51, 53. "I am the living Bread that came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world--Jesus saith unto them, Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you.--My flesh is meat indeed and my blood is drink indeed, &c."

This language was very offensive to the carnal Jews. How can this man give us his flesh to eat? said they; and from that time many of his disciples went back, and walked no more with him.--He did not mean they were literally to eat his flesh, and literally to drink his

blood. For, said he, the flesh profiteth nothing; i. e. If you were to eat all my flesh literally, it would be of no spiritual benefit. It is the spirit that quickeneth. Were you to drink all my blood, it would profit you nothing—it would not wash away one sin. “The words that I speak unto you, they are spirit, and they are life.” The poor Papists think the eucharistic bread and wine are converted into the real body and blood of Christ. What if they were, would this profit them? Jeremiah (chap. 15: 16) said, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart.” Do we suppose that the prophet literally ate the words written with ink and pen, and the parchment upon which they were written? And would this have given him joy and rejoicing of heart? No. It was the truth revealed by the words that produced this joyful effect in his heart. It was intellectual food. So the literal flesh and blood of Jesus, if literally eaten and drunk would produce no spiritual effect. It is the divine truth revealed by his flesh and blood that cheers the heart. This is intellectual food. How then are his flesh and blood meat and drink?

1. The flesh of Jesus, his lungs, his tongue and lips were the organs, by which he spoke the words of eternal life to men. The mysteries of God were revealed the way of salvation was made known, the love of God to man was manifested, the fountain of grace burst forth to the world from his lips, the world of glory—the heaven of eternal life and immortality was discovered, and the resurrection from the dead plainly revealed. O what delicious food! What joy and rejoicing of heart does it produce! What life to the believing soul! Evermore give us this bread—this spiritual bread—this soul quickening food! “The words that I speak unto you, they are spirit, and life.”

2. The flesh of Jesus is food, is meat and drink, because when we see him we see the Father in him—not the being or substance of the Father; that is invisible by mortal eyes; but we see the glory of God in the face of Jesus—we see the image of the invisible God

shining in his Son—we see the very character of God in him. All that was necessary to be known of God by man, is manifested in Jesus—in the flesh. His almighty power is seen in the miracles and wonders performed by Jesus, for it is not I that speak, but the Father in me, he doeth the works.—The love, mercy, grace, truth and benevolence, which flowed from his heart and lips—what are they? God speaking by his Son! Does Jesus weep over a dying world? It is the compassion, and pity of God weeping in flesh. If you would know the Father, look at the Son—there you see his express image. He that hath seen me, hath seen the Father, and if ye had known me ye should have known my Father also. Here, indeed, is soul reviving food—the food of angels—food for eternity! and this too in the flesh of Jesus.

3. The flesh of Jesus dying on the cross is meat indeed, and his blood shed there is drink indeed. It was seen necessary in the infinite wisdom of God that his son should die for the salvation of the world from sin, death, and the power of the devil; and in order that he might die, he must be made flesh—take flesh and blood such as the children had, subject to the same infirmities, to sufferings and death. “He was made a little lower than the angels for the suffering of death,” i. e. in order that he might suffer death; for without such a body as the children had, he could not have suffered nor could the immortal angels. But “through his death he destroyed (brought to nought) him that had the power of death, that is the devil, and delivered them who through fear of death were all their life time subject to bondage.” By his death the resurrection was procured, and secured. If Christ be not risen from the dead, then they that are fallen asleep have perished, shall never more arise from the dead—shall never live again. The resurrection from the dead was one great end of his death. Jesus said, “I lay down my life that I might take it again. i. e. I die for this purpose, that I may rise from the dead, and thus secure the resurrection of men. “He was delivered for our offences, and raised again for our justification”—our justification

from the condemnation of the one offence of Adam, which brought death upon all. When he had said, I lay down my life that I might take it again, he added, 'This commandment have I received from my Father.' When, therefore, he died and rose again, it was a part of that obedience to the Father, by which *the many* are raised from the dead, who were by the disobedience of the first Adam doomed to die. He was obedient unto death.

Had not Christ have risen from the dead, his death, would have been of no avail to the world. "If Christ be not risen from the dead your faith is vain, ye are yet in your sins—our preaching is vain, yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ." Some place the whole of our salvation from sin in the blood or death of Christ, as by it, were satisfied all the demands of law and justice against us. These are not once named in the scriptures. But the death of Christ is of no avail to us, disconnected with the resurrection. "For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life," i. e. by his resurrection, "Who is he that condemneth? It is Christ that died, yea *rather* that is risen from the dead." On the resurrection is laid the emphasis of our justification.

Much plausible, but vain philosophy has been introduced to the annoyance of religion on two questions. Why did the disobedience of the first Adam to a positive, not a moral, precept bring death upon all mankind? and, why by the obedience of the second Adam to a positive, not a moral precept, that he should die and rise again, was brought the resurrection to life to all mankind? As the reason for his conduct in these things God has not revealed to us, we should not invent reasons, but say with the Savior in another case, "Even so Father for so it seemed good in thy sight." It is revealed as his will, and that should satisfy us. That it was the will of God that Jesus should die and rise again is constantly declared. The Father with infinite ease could have rescued him from death; but

his will was that he should die and rise again. "He spared not his own Son, but freely delivered him up for us all." He will knew, *foreknew* that wicked hands would take and crucify his Son, yet according to his inscrutable *counsel* he delivered him up into wicked hands to put him to death; determining 'to make the wrath of man praise him'—to make the death of his Son the destruction of death itself to all that obey him—to overturn the kingdom of the devil, and destroy the reign of sin—to bring life and immortality to the world.

In the flesh of Jesus on the cross we see sin condemned. No where else can we see it exhibited in darker colors. It wreaked its fury upon the most holy, lovely, innocent person, on whom the sun ever shone. It would not permit him to live, who came in love to give life to the world—it was callous to pity, unmoved by his groans which even penetrated to the heart of creation; nothing less than his blood—his life, could allay its vengeance, or unnerve the arms of wicked hands, guided by the monster sin. If sin in the wicked thus hated and persecuted the very image of God, would it not dethrone and annihilate the majesty of the universe, had it only power?

In the flesh of Jesus, on the cross especially, we see the love and grace of God pre-eminently displayed. "God has commended his love towards us in that while we were yet sinners Christ died for us," and "He by the grace of God tasted death for every man." Not that he died to procure the love and grace of God to us; for it was the love and grace of God that led him to the cross—not that he died to make a way for the love and grace of God to come to the salvation of the world, for the love and grace of God gave him up to die.

O the sweet wonders of his love!
The Lord of glory dies for man!

In his flesh and blood on the cross, we see a foundation laid for full salvation, redemption, pardon, justification, sanctification and glorification, to a fallen world. Here then is soul satisfying food, as boundless as our wants, and as lasting as eternity.

4. In the flesh of Jesus, buried and risen from the dead, we have already seen what divine good is afforded to believers to quell their fears of death and the grave, to raise their hopes above the tomb, and with joy to grasp immortality and eternal life. "O death, where is thy sting? O grave where is thy victory?" Thanks be to God that giveth us the victory through our Lord Jesus Christ.

5. In the flesh of Jesus ascended, immortal, to die no more, is divine food to all eternity. "As I live so shall you also live." As I live in immortality, so shall you—I live forevermore; so shall you—I live in glory and honor; so shall you—as I live in eternal bliss; so shall you. Enough! Enough!! What shall we render to the Lord for all these gracious benefits? Eternity, eternity will be too short for us to pay that debt of love and praise so justly due.

Here Lord, we give ourselves away,
'Tis all that we can do.

B. W. S.

AM I A CHILD OF GOD?

Nothing is more common among professors of the present day, than to hear them expressing their doubts and fears, in relation to their acceptance with God. With every class, there seems to be successively, 'seasons of refreshing,' and periods of langor and stupor. How often do we hear the following sentiment,

"'Tis a point I long to know
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not?"

Do I sincerely love the Lord? Am I really his? Am I of God? are questions around which doubt, and uncertainty seem to cluster. In a very ancient, and valuable document, which I have in my possession, written near eighteen centuries since, there is an infallible rule given, by which the above queries can be easily and definitely answered.

Before I proceed to give the above rule, I shall acquaint my readers with an answer, which I heard given, not long since, by a Preacher of considerable

notoriety. 'We know' said he, 'that we have been pardoned by *the Spirit of God within us.*' No man can know that his pardon is sealed, no not an angel in Heaven, until God reveals it unto him. 'The pardoned man reasons thus,' continued he, 'whereas before I felt condemned, I did not rejoice, I did not love God; and now I *feel* acquitted, and rejoice in the love of God shed abroad in my heart; I know that a change must have taken place, and I know I must be pardoned.'

I shall not stop here, to show how this preacher *contradicted* himself, in first making the knowledge of our adoption depend upon a *direct revelation from God*, and in the *next breath* upon our *feelings*; but I will leave it to the reader, to determine its scripturality, by contrasting this sentiment, with the rule which I shall now give. 1 John iv. 6. 'We (the apostles) are of God, he who knows God hearkens to us; he who is not of God, hearkens not to us.' By this we know the Spirit of truth, and the spirit of error. There is no longer room for doubts in reference to this subject. Do you hearken to the Apostles of the Lamb? then you are of God. Do you refuse to hearken? you are *not* of God. And in thus refusing to hear the Apostles, you refuse to hear both the Father, and the Son, for, says the Savior, Luke x. 16. 'He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.' If you reject the Apostles, and their teaching, you reject the Son, and in rejecting the Son, you reject the Father, and therefore cannot claim to be, indeed are not, the sons of God; for it was *only* to those who *received* him, the Savior gave power to become sons. John i. 12.

Let us again refer to this infallible rule, and determine whether we have passed from death unto life, and been adopted sons and daughters of the Lord Almighty. 1 John iii. 14 and v. 3. 'We *know* that we have passed from death unto life *because* we *love* the brethren.' It is not a matter of supposition, or conjecture, but of knowledge. But the question is, do I *love* the brethren? How may I know when I possess that disinterested love and affection for them required in the New Testament? 'By this we *know* that we

love the children of God, (the brethren) when we love God.' But yet another question arises, and when that is answered, the matter will be settled. How shall I know when I love God? If I could answer that, then I should certainly know whether I have passed from death unto life. '*For this is the love of God, that ye keep his commandments.*' 'He that hath my commandments and *keepeth* them, *he* it is that *loveth* me.' 'If a man *love* me, *he will keep* my commandments.' 'Ye are my friends, if you *do* whatsoever I command you.' Thus the question is answered. We know we *love* God when we *obey* him.

I will throw this rule into a syllogistic form, that it may be more forcibly impressed on the mind of the reader.

'We know we have passed from death unto life because we love the brethren.

We know that we love the brethren, because we love God.

We know that we love God, because we keep his commandments.

Therefore we know that we have passed from death unto life, because we keep the commandments of God.

CLEMENT.

T Y R A N N Y .

A fair specimen of tyranny, will be seen in the following, sent us not long since for publication. With many of the names signed to the letter below, we have been long familiar. They are of the very first standing in society, and we regard the course pursued towards them, too tyrannical to pass in silence. We do not pretend to justify or condemn, save in this, that without the means of self defence it appears they were thrust out of the church, contrary to the word of God.

EDITOR.

TO THE BAPTIST PUBLIC.

The fact that 21 female members of the First Baptist Church of Lexington have been excluded from that Church, makes it necessary that they should, in self-defence, publish a true statement of the transaction. The facts of the case, then, are these. The Church was declining; the members were not harmonious; and our number gradually but steadily diminishing. We

believed that this state of things was in part at least, attributable to the Pastor, and that but for him peace might be restored, and prosperity return to us. We therefore caused the following letter to be written, which was handed to Mr. Broaddus on the afternoon of the 10th inst.

DEAR BROTHER:—We the undersigned members of the First Baptist Church in Lexington, deeply mourn for the desolation of Zion. Ichabod is written upon the walls. The cause of God is standing still. Sinners are going to judgment without an advocate; and saints that should be the salt of the earth, are spending the Lord's time that should be most sacredly used to promote his kingdom, in biting and devouring one another, without a peace-maker. Although so great a blessing is attached to that character, no one is emulous to obtain either its honor or its blessing. No! the whole church appears emulous to obtain the curse: to have the honor of saying the most bitter things.—‘Cursed is he that sows discord among the brethren.’ And where is the communion of saints, that sweet, soul-ravishing, highest of all enjoyments, next to God himself? Is it to be found nowhere but at the Lord's table? Our spiritual interests, too, are so prostrated, that we cannot raise our affections to the enjoyment of communion with God; and we are compelled to take up the lamentation of the church of old: “Woe is me, for I am as the grape-gleaning of the vintage, though we desired (and expected) the first ripe fruits.”

“But for Zion's sake we will not hold our peace with God until he shall make Jerusalem a praise in the earth.” And for Zion's sake we will not hold our peace (with you) to shew you that the Gospel by your ministration is powerless to all your hearers. Sinners are not convinced, saints are not edified; for although it has been a fine sermon, all devotion is left at the church door. The Lord is not blessing your labors.—There is an Achan somewhere; for after a three years' experiment, the church is in a much worse state than you found it, and much worse than it ever was.

In consideration of this awful state of things, we have thought proper to request you will resign your

Pastoral Charge. It is not yourself or any other individual that is the subject of our agonized feelings; it is Zion, poor bleeding Zion; the reproaches of those that say, "Ah, ah, so would we have it;" "where is now thy god?" The cause of Christ is blasphemed through us among the Gentiles, and Christ is wounded in the house of his friends. And will you be indifferent to this great evil? Are your own views and feelings so sacred, that you cannot deny yourself and relinquish your prospects and prepossessions, even though you should be righteous in this case, (which is very problematical?) Can you not suffer loss for the cause of Christ? Did not your suffering Savior deny himself, when agonizing in the garden? "Not my will, but thine, be done." As you are a disciple of his, surely you will not hesitate to imitate so perfect a copy, so benevolent and so condescending as to take upon himself the form of a servant for you? And if so for Christ's sake, so for the disciples' sake, for they are all one. We beseech you, we entreat you, in the name of the Lord Jesus Christ, for the peace, for the fellowship of his cause and the honor of Zion, that you will have a sympathetic respect, not only for the feelings, but for the spiritual interest, of perhaps some 30 of the Church, who cannot profit under your ministry; and as Brother SEDWICK has nobly and generously done, when he discovered dissatisfaction among his people.

May the Lord deliver you and us from all unholy selfishness and prepossessions, and regenerate our corrupt hearts, that we may be willing to be any thing or nothing, so that we may push forward the Redeemer's Kingdom, the conversion of sinners, and the peace, comfort and establishment of Zion; is our prayer for Christ's sake. AMEN.

Nancy Kirkpatrick,
 Lucretia Hoagland,
 Cornelia Hoagland,
 Sarah A. Kirkpatrick
 Mary K. Kirkpatrick,
 Hannah Drake,
 Julia Thompson,

Mary A. Elliott
 Mary L. Drake,
 Martha Ann Miller,
 Rebecca Rucker,
 Sarah Noble,
 Agnes Wiseman,
 Polly McMMain

Sally Downing,
Matilda Scott,
Ann B. Drake

Jemima Gordon,
Susannah W. Richardson,
Susan A. Richardson,

Elizabeth Love.

At 8 o'clock the same evening, our church meeting convened. After the regular business had been gone through, Mr. Broaddus produced the letter we had written, and after having read it publicly, made an inflammatory address against us to the church, refused our request, and concluded by urging us to withdraw our names from the paper, and threatening, in case we failed to do so, that we should sorely repent it. Mr. Mixer then offered two resolutions: one of which declared that our procedure in presenting this request to the Pastor tended to schism; and the other that we should be excluded. These resolutions, we have been informed, were drafted by Mr. Broaddus, and copied by Mr. Mixer before coming to the meeting. A motion was then made that the business be laid over to the next meeting; but the majority voted it down. Mr. Brent moved and urged the appointment of a committee to wait on us and if possible to reclaim us.—The moderator, Mr. Broadus, declared the motion out of order, and refused to entertain it. Some of us stated that we were willing to assign our reason for our procedure to a committee; but we were not permitted to defend ourselves, except publicly, and before the whole audience, which of course we could not do. Mr. Broaddus then took the vote on the resolutions, and they were carried; and thus in a few hours after our letter was handed to him, we were cast off from the church.

We hereby solemnly enter our protest against the course of the majority, for the following reasons; 1st, Because it is a violation of our Church rules, which require that due notice and opportunity of defence be allowed the accused. 2nd, Because some of us were absent from the meeting, and were excluded without even our knowledge. 3d, Because the gospel steps were not taken to reclaim us if we were in error; and, 4th, Because we solemnly declare before God,

that our object in signing and delivering that paper, was not schism, but the pacification of the church.

And has it come to this? Have Baptists become such slaves to their Pastors, that they dare not express a desire for the removal of a preacher, (even although they believe such removal essential to the interests of the Savior's kingdom,) without incurring the penalty of excommunication? Is not this lording it over God's heritage? This is not, cannot be, 'bound in heaven.' God is offended with his people when they act thus; and we cherish the belief that good men will disapprove it.

We are Baptists—Baptists in our faith, in our practice, and in our affections. We have never been contentious in the church. Some of us have for many, many long years, filled our places in the house of God, and have stood by the Baptist cause in Lexington in its deepest adversity. And shall we now be deprived of that name? Shall we now, without just cause, be cut off from the fellowship we love? Is the heaviest punishment the church can inflict, to be visited on us for the faithful performance of what we believed to be a sacred duty? Read again our letter to Mr. Broaddus, for which he would exclude us. There is nothing harsh, nothing unchristian in its temper or language; and pronounce upon us the verdict 'GUILTLESS.' Do more—right this wrong, redress this grievance. You have the power. Only publicly express your disapprobation of all such oppressive measures; only discountenance them, from whatever source they may proceed, and you must prevail. We appeal to you, to ministers, to people, to the denomination at large. And may God keep from you the bitter cup of which we have been constrained to drink.

CREEDS —No. 1.

We think it important; that the subject of human laws or creeds, made to govern the Church of Christ, should undergo an examination, and the impiety of the same duly exposed. Without the sects will

abandon their Creeds and formularies, there never can be union. No never. The Baptists never will subscribe to the Presbyterian Confession. The New School, never will subscribe to the dogmas of the Old, and vice versa. All admit that Jesus Christ prayed for union. That the Apostles have taught it and enforced it. All admit that if we ever land in heaven, we shall be *one* there, and surely we should be *one*, while in this world. As we are charged by our friends with having a creed in our heads, we extract the following arguments from "a plea for the Bible alone to govern the Christian Church," by Jacob Creath Jun. to which we invite the attention of all our readers.

D. P. H.

"We shall use the word creed, in its usual and popular acceptation. Judge Blackstone, says it is the usual or common signification of a word that determines its meaning. Words are the stipulated signs of ideas. Ideas are clothed with words, as our bodies are with garments. Webster defines the word creed to be a brief summary of the articles of Christian faith. The popish Manual, contains a brief summary of the Catholic faith: The Episcopal Prayer Book, contains a brief summary of the faith of the Church of England: The Westminster Confession of Faith, contains a brief summary of the Presbyterian faith—it is styled 'the Constitution of the Presbyterian church in the United States.' The London and Philadelphia Confessions of Faith contain a brief summary of the Baptist's faith: And the Discipline contains a brief summary of the faith of the Methodist Episcopal church—according to the above great names of Blackstone and Webster. A creed, according to them, and the above illustrations, is a *visible—tangible—written and printed book*—set forth to the world by each of the above named and highly respectable and numerous denominations, as a brief summary of their respective faiths;

The English word *Creed*, is derived from the Latin verb *Credo*, I believe—and from the Saxon word *Creda*, I believe. According to the above popular use of the word *Creed*, a man's writings are not his creed—his sermon is not his creed—his views are not a creed.

Calvin's institutes are not the Creed of the Presbyterian church—but the longer and shorter catechisms. Wesley's sermons and writings, are not the Creed of the Methodists—but a book called the Discipline. Gill's and Fuller's writings are not the Creed of the Baptists—but the London and Philadelphia Confessions of Faith. We do not call the sermons, nor the discourses, nor the writings of one man, the creed of a denomination—but a brief summary put forth by the whole fraternity. According to Webster, these denominations have not their creeds in their heads, nor in their pockets—but in a printed book. This is a fair and common sense meaning of the word *Creed*. There was no Hume's History of England, nor Gibbon's History of the fall of Rome, before they were written, printed, and circulated. They were not called *Histories*, while they were in their author's *heads*—but when they became *visible* and *tangible*. A man cannot carry Hume's History in his head. The word Creed, is a definite and clearly defined word, as much so as the word history, chair, table, or house. A person cannot carry a Creed, nor any of the above named things, in his head. A creed must be written, printed, visible and tangible; so that it may be examined and appealed to by the denomination who set it forth, and by the public. So much, therefore, for the popular meaning of the word creed. And, according to this broad and popular meaning of the word creed, the denomination to which the author of this Essay belongs, has no creed—if it has, he has not seen it, nor heard of it. And if our denomination had a written and printed creed, that would not prove that it was right to have creeds—two wrongs cannot make one right—two blacks cannot make one white.

“The next question is—are the above creeds authorized by the word of God—the Bible—or are they made by human authority? We say they were made by poor fallible man. Let him that says they are authorized by the sacred writings, point us to thus saith the Lord—you shall have a brief summary of faith. This the advocates of creeds are bound to do. Protestants, in their discussions with Catholics, about the utility of the

Mass, the Cross, and the Pope's supremacy, say 'give us apostolic precept or example for these things, and we will have them too.' James, the Apostle, says there is one lawgiver, who is able to save the obedient, and to destroy the disobedient. Reader, how many do you say there are--one or four--one or fifty? Is the Pope the one lawgiver? or is it Luther, or Calvin, or Wesley? We say it is Jesus Christ, the Son of God."

REFLECTIONS OF OLD AGE.

1st. The present generation should profit from the experience and observations of the generation last preceding.

2nd. I never yet have seen the man, elected to Congress, or to a State Legislature, that returned home a better man, more religiously disposed and religiously engaged. On the contrary, if they had been religious before, they returned less so, barren and dead to God, and divine things.

3rd. I never saw a man seek for, and obtain an office of state whether in the civil or military departments who became more piously disposed, and religiously inclined and engaged. On the contrary his religious affections were cooled, and his religious activity paralyzed.

4. I have never seen a man much engaged in politics and religion at the same time. As he advanced in the spirit of the former, he declined in the spirit of the latter, and vice versa.

5. Must we conclude from these facts, that our Congress and State legislatures, are schools of corruption and demoralization?—that the departments of state are nurseries of vice and irreligion?—and that the politics of the day are in opposition to the politics of heaven? —Dreadful conclusion! yet how can we evade it, with such facts in view?

6. Are we not tempted to think that the whole foundation of all human, civil and military governments, is built upon the sand, and that they must ultimately fall?

7. Was not the first organized government a pure theocracy?—God by Moses was the only lawgiver—the judge, and executive. Every different department was filled by men of the Jewish religion according to God's appointment. The nation were not permitted to change their government—to add to, or diminish from the laws given by God—to appoint judges from any other nation than the Jews. They, it is true, changed their executive,—they would have a king; but from that day they never were the same united, devoted people.

8. Their laws and government were changed at last by God himself; he having appointed his Son, Jesus Christ, Lord of all: him we are now to hear and him to obey. He is Lord not only of the Jews but also of the Gentiles, of all nations. To him is given authority over all flesh—he is the one—the only lawgiver of all—of the whole world. All, Jews and Gentiles are under his government, and bound to obedience to his laws. They are not to add to, nor diminish from, his laws—they must not change his government, but submit to it cheerfully, fully, and cordially. Were all to do this, peace, love and harmony would unite, and keep united the now jarring, wretched world. All would become christians indeed—the earth would be full of the glory of the Lord; as the waters cover the sea—the will of God would be done on earth, as it is done in heaven. It would be heaven on earth.

9. Our government is a pure monarchy; Jesus being appointed Lord of all, the only law-giver of the world. While he reigned and ruled alone in the first centuries of the world, religion in her loveliest forms dwelt on earth; but in the fourth century, the christians became dissatisfied with their government, and desired a change, and a change they must have—not the common people, for they still heard him gladly; but the leaders seduced the people, and yoked them in bondage and led them from the good and the right way.

The leaders thought there was no king in Zion, he was in heaven; they must have one near them to go before them. His government of course must be

changed—a vicegerent must dwell amongst them. They—the clergy, changed the laws and government of the king of Zion at the council of Nice, A. D. 325, and the many took the government from the shoulders of Zion's, king and laid it on their own. Zion must have a visible God or king to go before them. This was the beginning of Israel's fall, when Moses was so long concealed in mount Sinai, and they “wot not what had become of him,” they made a molten-calf as a god to go before them, and to be among them. So, in the days of Samuel, they said, “Make us a king that may judge us like all the nations.” They by this rejected God from being king. So did the clergy, reject Jesus Christ from being king, when they changed his government, and assumed it to themselves, and finally put it on the shoulders of one man, the Pope—the man of sin who is seated in the temple of God, claiming to be the vicegerent of the king of Zion.

The protestants have rejected the Pope from being their king; they will not submit to his government and laws, but they have substituted themselves in his stead—they claim the right to change the government of the Lord, and to add to his laws, and form governments for the people, and to rule them. The difference between Papists and Protestants, is, that the Papists are ruled by one infallible Pope, and the Protestants by many. They are based on the same principles. The lawful king, Christ Jesus, will shortly put them all down, and reign with his Saints on earth a thousand years, without a rival. Then shall peace be restored to Zion, not before—then the unity of Christians shall take the place of discord and strife. Then shall all man made laws and governments be burnt up forever. These are the seat of the beast.

Men by the light of truth are beginning to see that Christians have no right to make laws and governments for themselves, and that all should submit to the government and laws of our king. This is a great reformation; but more must be done, we must cease to support any other government on earth by our counsels, co-operation, and choice. We believe that all are bound to submit to the government and laws of Jesus,

the Lord of all. If they will not, we should not aid them in rebellion against their rightful sovereign. Let Christians shew by their peaceful, holy lives, that his laws are sufficient to govern the whole world in peace and love. If these earthly governments and laws are according to the divine will, why do they destroy the fervor of devotion, and the comforts of religion in those who are occupied in them? If they were divine, would these effects follow? These thoughts are boldly, but modestly submitted to my brethren. If wrong, do shew the wrong—if right let us labor to promote the great and needed reformation. If we do not, it will be done by others—the millenium approaches. B. W. S.

DEBATE IN LEXINGTON KY.

We understand, that preliminaries for a public discussion in Lexington, Ky., between A. Campbell of Bethany, Va.; and N. L. Rice of Ky. a Presbyterian Clergyman has been settled, and that on the 15th day of November next, the discussion is to take place. The questions for debate are,

1. Immersion in water into the name of the Father, Son and Holy Spirit, is the only Christian Baptism.

Affirmative—A. Campbell.

2. The Infant of a believing parent is a scriptural subject of Baptism.

Affirmative—N. L. Rice.

3. Christian Immersion is for the remission of sins.

Affirmative—A. Campbell.

4. Baptism is to be administered by a Bishop or ordained Presbyterian.

Affirmative—N. L. Rice.

5. In conversion and sanctification, the spirit of God operates on persons *only* through the word of truth.

Affirmative—A. Campbell.

6. Human creeds and bonds of union and communion are necessarily heretical and schismatical.

Affirmative—A. Campbell.

The moderators chosen, are Judge Robinson and John Speed Smith.

CORRESPONDENCE.

“Do urge and *spur* up our preaching brethren to send in, for the Messenger, the success of their labors. It is sought after with great avidity by its readers.”

The above, is an extract from a letter rec'd from Bro. T. M. Allen of Mo. If we knew how to persuade the teachers of Christianity, to communicate to us the religious news, in the different portions of the west, gladly would we do it. I am well aware, how solicitous the brethren are, to hear of the success of Christianity, and we are all anxious upon the receipt of a Periodical to turn over and see what has been done the last month.

In Missouri and Illinois alone, we have perhaps, near twenty thousand members, and the number daily augmenting. If the Preachers, would report to us the fruits of their labors, as well as the “wants of the churches,” we should be better enabled to prepare such articles as would be most conducive to their interest in divine things. Three to four pages of our paper shall always be devoted to that department, and we fondly hope that the Brethren will not longer withhold from our readers, the desired information. D. P. H.

Religious News.

Boone Co. Mo., Aug. 15, '43.

Brethren STONE & HENDERSON—I wrote you from Shelbyville, while there on the second Lord's day in July, when we had 7 confessions and baptisms. The 3d Lord's day I was in Columbia, but no additions. On Saturday before the 4th Lord's day I commenced in Palmyra, with bros. Creath and L. Hatchett, and continued until the Tuesday night following; 2 confessed the Lord and were baptized. I then went to Hannibal and gave three discourses, and had three accessions. The following Saturday we commenced a meeting at Berea, Monro county. I remained until Monday evening, up to which time, 17 had confessed the Lord. I then left Bros. Thomas, Alexander, Sidenor and Shute to continue the meeting, and understand that ten or twelve others were obtained. The first Lord's day of this month I was in Columbia, when one confessed the Savior. On last Saturday I met Bro. Jacob Coons at Union in the north of Calloway Co. and continued until yesterday evening—we had 12 additions; 5 from the Presbyterians and one from the Baptists. This church was gathered and planted by Bro. L. Hatchett last winter, and in the midst of violent opposition, and is prospering greatly; it now numbers 50 members. The bitter spirit of the sects are driving the pious to union on the Bible, and the violent effort of the *pedoes*, are inducing many of their most worthy members to be buried with Jesus by baptism.

If our brethren will only be faithful, and in a good spirit contend for the

faith once delivered to the saints, the truth will prevail, and the violent efforts of the parties will greatly conduce to its prosperity.

Just before I was in Monroe, Bros. Alexander and Sidenor had gained 36 at Antioch, and bro. Thomas several at Paris. Bro. Creath has done much to build up and spread the cause on the Mississippi; and the church that has been recently planted in Hannibal is prospering and doing well. It is greatly blessed in having such an elder as bro. (doctor) Morton. Last week bro. L. Hatchitt and myself gained 6 a few miles north of me. I received a letter from bro. T. Thompson a few days ago, dated Grundy Co. Mo. July 27, '43, in which he says, "Bro. Jno. Allen and myself commenced our evangelizing operations up here about the 1st of June; up to this time there have been 60 baptized, and 40 added by letter: of the above number there were 5 from the Baptists and 10 from the Methodists. The good cause is going ahead in our State.

Your Bro.

T. M. ALLEN.

Annual Meeting in Missouri.

Our annual meeting for the cos. of Calloway, Boon, Howard, Randolph, Monroe & Audrain, will commence in Paris, Monroe co, on Friday before the 3d Lord's day in October. It is expected that each church will be heard from, stating the number of members and additions since our annual meeting in October last. Preaching brethren from other parts of this State, and other States are invited to attend. T. M. ALLEN.

Springfield, Aug. 1, '43.

Dear Brethren STONE & HENDERSON—Since I last addressed you, I have visited Decatur. The congregation there is now doing well. Peace and harmony prevail in her borders. Within the last few weeks 42 have been added to her number. Bro. Bowles, myself and others, at Mechanicsburg a few days since, added three. At Musketo, constituted a congregation of 16 on the Bible alone, most of whom were from the world. Bro. Bowles a few days previous, had a meeting on South Fork, 35 were added. I was with him only one day. Bro. Kane about the same time had ten additions at Rushville. He also had within the last few weeks some 18 additions at Wolf Creek in this county. Bro. Kane commenced a meeting last Friday at Chatham, 11 were added. The meeting has been continued by brethren Kane, Powell, myself and others. A little removed from Chatham 23 additions up to last evening. Bro. Bowles is now holding a meeting at Richland—2 additions up to Lord's day, since which time I have not heard from him.

Yours in the good hope,

J. P. LANCASTER.

Flat Rock, Ky. 22 July, 1843.

Beloved Brother HENDERSON—I have the pleasure of informing you, that our beloved Father Stone reached old Cane Ridge, and commenced a protracted meeting on the 14th of June, in conjunction with his son and Bro. Jno. A. Gano, and continued four days. The meeting was numerously attended and there were six young soldiers added to the army of the faithful. I have never witnessed such intense interest awakened in any congregation in the same length of time, (so short a time) nor never have I known a meeting discontinued when prospects were so flattering; but father Stone's engagements, and the extreme and continued indisposition of Bro. Gano's wife compelled them to leave.

W. P. PAYNE.

The Christian Messenger.

VOL. XIII.

September, 1843.

NO. 5.

A RAMBLE.

The senior editor, B. W. Stone has just returned to his post, after an absence of several months in Indiana, Ohio and Kentucky. His health is greatly improved. He designs to continue in the faithful discharge of his editorial labors in future. He was greatly pleased to meet with many of his old christian brethren; some, like himself, pressed down with the weight of years, and attendant infirmities, and standing on the eve of time, soon to hear the summons, "Come up hither." He is happy to state that bigotry and party-spirit are fast receding, and dying in the hearts of christians of all denominations. In their brotherly embraces I was cordially received as a brother, and as cordially did we unite in worship without one hard speech, act, or thought. O that this temper and conduct might universally prevail amongst christians! It would be a blessing indeed to themselves and to mankind—it would recommend religion to the acceptance of the world, and hurl the soul-destroying monster, sin, from his long usurped throne in the human heart. God and his truth would be glorified, heaven would descend on earth, and shame infidelity and skepticism, and smile them from existence. What but bigotry, and party spirits prevent these glorious events?

Religion, where I have been, is onward in its march, but not so triumphant as I fondly anticipated to find it from the vast numbers, who had recently professed the faith of Christ in those countries. Several things of a serious nature conspired to check its progress in my opinion. These I will expose in brotherly love, hoping that the exposure may be profitable to all.

1st, There has been more labor expended in reaping down the harvest, than in preserving it when reaped—there has been more care to lengthen the cords, than to strengthen the stakes—more zeal to proselyte, than to build up in the faith and hope of the gospel. Without piety and devotion religion can only be nominal—zeal for proselyting may exist, where true piety cannot be found. Witness the Pharisees, who with great zeal compassed sea and land to make one proselyte, not a saint. Witness the great zeal of papists in every age of its existence and especially at the present time, to gain proselytes—I have for more than a half a century observed that after a great religious excitement, those who braved it out, and would not yield, became more hardened, and callous against the force of truth, and more determined in their opposition to it. Such are among the last to embrace religion, if ever they do. This appears to be the case, especially in Kentucky, where such multitudes have lately made public profession of the faith.

It may be asked, Why has this great excitement measurably ceased? I will fearlessly answer, because the preachers have too much neglected to hold up the Christians' duty, and to urge piety and devotion upon them—they have been more intent upon proselyting—in preaching the sinners' duty, and urging them to obedience, than to teach them how they must live after they have made profession. The mother must be in a healthy state to have and to raise healthy children. No religious excitement, however great and good, will be of long duration, unless professors are engaged in the spirit. I will here remark, that it is easier to preach a proselyting discourse, than one of christian piety. It is irksome to a preacher to preach the latter without the spirit of piety in himself. He may speak eloquently, speak of the experience and piety of the old saints and apostles, but does he feel these in himself? Without this his preaching is vain to the hearers.

2nd, Another thing which checks the work of religion everywhere, but especially in Kentucky, is extravagance in worldly things. Thousands of brethren there

are wasting the Lord's goods. They seem to have forgotten, or have never been taught, that they themselves are living sacrifices to God, if they are christians, their whole soul, body and spirit are his, and all the substance they possess. They are but the Lord's stewards to manage to his interest and glory, what he has entrusted to them, and to render a just account to him in the day of judgment. Dare we then waste it, or spend it in the pride of life, and to please the lusts of the flesh, and of the eye? O what an awful reckoning there will be at the last day! They who do such things, shall be turned out of the stewardship, and turned into hell, with all the nations that forget God. Their superb houses, and rich furniture—their pageantry and equipage—their super-abundance of viands and delicacies—all at the expense of the Lord's money—for the want of which millions of men are dying for the lack of knowledge! Dreadful thought! are the preachers innocent of the charge of not instructing the people? Ah! how can they, when they do the same thing? There must be a reformation here, else all our labor will be lost, and the work put into more faithful hands.

3d, Another thing has, without doubt, checked the growth of religion, is, that brethren have too greedily followed in the wake of the world by conforming to their spirit and practice. By this means many have involved themselves and friends in debt, and have failed to pay their lawful contracts, to the ruin of themselves and others. This is a source of great distress in societies, and has almost destroyed confidence in one another.

4th. I will add another reason why the revival has been checked in Kentucky. There has been recently and yet continues, a great political excitement throughout the country. The minds of the people have been turned from religion to politics. The spirit of religion, and the spirit of noisy politics—or the spirit of God and the spirit of the world, cannot exist at the same time.

“Water and fire maintain the fight
Until the weaker dies.”

5. Another reason, is, that the preachers are almost solely engaged in working in the Lord's vineyard, while the people, and professors are gazing on without employment, without praying, without exhorting one another, without instructing, admonishing and comforting the young converts, and without building them up in the most holy faith. Until every member of the body be engaged in the work, it must fail—all can do something however little—all are hired into the vineyard—all must labor or lose the reward.

6th. Another thing which seems to me to have checked the great excitement, is the want of solemnity in the worship, and in the house of God. When the people meet for worship, no one prays or exhorts till the preachers come. True, they sing, but too often with new theatrical, or piano tunes applied to sacred songs without solemnity either in the tune or singer—only a few join, the rest being unacquainted with the tune or song, and before it is learned, another of the same class is introduced. To me it appeared to be a labored exhibition of skill in music (if music it be) rather than solemn worship. The preachers come;—one preaches a long discourse—another immediately follows, then another, till the congregation becomes wearied and fatigued. This is evident; for as soon as they are dismissed, each flies to his hat—puts it on his head in the house of God, and makes a rush to the door, like children dismissed from the disagreeable toil of learning in a school room. We uncover our heads, and keep uncovered with our hats off, out of respect to him; and should we not shew the same respect for the house of God, and for him that dwells therein, and keep our hats off while we remain in it? If a number of men were to retire from a gentleman's house, and should make a rush to the door, would not such conduct suggest the idea, that his house had been to them a disagreeable prison, from which they were glad to be released? I never saw a well engaged congregation act thus. They were slow to leave a house, where they had been feasting on heavenly food, or where their minds were solemnly im-

pressed with truth. Reader, take notice whether I am not correct in my observations. Let us behave ourselves wisely and modestly in the house of God. Some may reprove Paul for descending to so small a matter, as to teach women to pray with their heads covered. Shall we not teach men also to avoid improprieties however small? B. W. S.

[*To be continued.*]

THE WANTS OF THE CHURCHES.

My subject is a general one, and will allow sea-room. Although general, yet we may indulge in some particulars, which we humbly trust, may prove beneficial to those who may chance to read this article. It is a curious fact, that when men and women become associated in a congregational capacity they lose, to a great extent, that moral sensibility, which as individuals they feel. One would naturally suppose upon philosophical principles, that fifty men and women, who in their individual capacity were exerting a great influence upon society, would by a concentration of their piety and their efforts, do much more to benefit our race than they possibly could under other circumstances. I will now illustrate what I mean. If Brother A and brother B, sister C and sister D, promise individually to do a certain thing, I have the most implicit confidence in their word. I can rely on what they tell me ; but suppose a company of fifty, professing christianity, promise to do the same thing, my confidence diminishes in proportion to the increase of numbers, who make the promise. Again : If one congregation engage to perform certain duties, my confidence in that promise is much stronger than if ten congregations unite together, and firmly resolve to do the same thing. What is the cause of this ? That it is a fact, few I venture to say, will deny. This then leads to my subject, and in general terms I firmly opine, that the churches want more piety—more devotedness in heart and in life to God. To effect this as congregations we want,

1st, Men and women soundly converted to God. Those who not only understand what it is to believe in the Lord Jesus Christ, but those who are intelligent and willing to sacrifice every thing they possess on earth, even life itself, for the cause of christianity. We have among us too many who understand but little about the genius of christianity, who are operated upon like machines, their feelings acting as the steam which propels them into what little efforts they make towards obedience to the laws of God. There are too many who are governed by feeling rather than principle, and hence they walk by sight rather than by faith. Such are always stumbling in the way, until oftentimes the road to heaven is so blocked up by these mere formal worldly professors, that a good man can scarce find his way over them. There are too many, who are devoted to fashion and folly. They are conformed to this world, not remembering that the fashion of it will soon pass away, leaving a sting in their bosoms, even the sting of that worm which never dies. Alas! what a sad picture is opened to our minds when we see professed christians, who should be the light of the world, moving forward in all the vanity and amusements of this corrupted and degenerate age. Indeed, I find by perusing periodicals, that it is deemed necessary in some places for an Editor to raise his voice—to wield his pen in showing christians that the ball-room—the dancing party are unfit for christians to attend. But says some fair reader, surely these are innocent amusements which promote health, that cannot possibly be wrong. So thought Eve in the Garden of Eden, when she reached forth and took the forbidden fruit, the sad effects of which we now realize. If christians want amusement, surely God has made proper provision for it. Instead of what is now adopted and practiced, we should follow what God has ordained. Instead of dancing or drumming on Pianos, let the christian if merry sing Psalms—cultivate those powers that God has given us, so that in the upper world our voices may be tuned to join the choir of angels and arch-angels in singing the high and glorious strains of redeeming love.

The churches want a thorough purgation from the vices and follies with which they are now afflicted, caught from this sin-defiled age in which we live. We devote ten times more of our time in decorating our bodies, and ornamenting them with the gilded toys of a sinful world, to make a fair show, than we do in cultivating our minds, purifying our hearts, and following in the footsteps of our blessed Saviour. In some fashionable congregations one would suppose that flowers grow out of the heads of the fair sex. The gold of Ophir is hammered out, and glittering diamonds added, all set the Apostle Peter far behind the age of improvement. Peter thought it was wrong to devote so much time in arraying in such a costly manner a mere lump of clay, which a few rolling years at most would dissolve. He instructs us to ornament the inward man. Aye the heart should be ornamented by the jewels, which God has placed in the casket of everlasting truth.

The man of business, who professes to be a christian—is ever and anon pursuing his idol wealth, conforming to all the manners and maxims of this world—compassing sea and land to gain the object of his desire. He has no time to read his bible—no time for prayer—no time for meditation upon God or upon his holy word. He scarce can find time to read a chapter—or hear a religious discourse, without business engagements, pressing so heavily upon his mind that he forgets what he reads, or what the preacher said.—He has nothing to give the poor and needy. Oh no. He is too poor. His debts must be paid. Although worth perhaps \$50 or 100,000 yet he cannot spare \$100 per annum to aid in evangelizing the world. Poor man ! He is in the condition described by the Apostle Paul. “They that will be rich fall into temptations and the snare of the evil one, which draw men in perdition.”

My dear reader, we see that the wants of the churches are many and great. Shall we not double our diligence to escape the corruptions that are in the world. To be holy as God is holy. In my next I shall

point out some of our wants, with the remedy, God has given to supply them. D. P. H.

JESUS CHRIST IS CALLED REDEEMER OR REDEMPTION.

Let us enquire, what is the meaning of the word redemption, as found in the New Testament, and as it relates to Christ and his people. I am pleased with Webster's theological definition of the word. He says, 'It is the ransom or deliverance of sinners from the bondage of sin, and the penalties of God's violated law by the atonement of Christ.'

Redemption then, according to him, is synonymous with ransom and deliverance. This ransom, deliverance, and redemption includes two ideas; i. e. a deliverance from the bondage of sin, and a deliverance from the penalties of God's violated law. All this is by the atonement of Christ. Against this expression I object, because it is not a scriptural one, and because the ideas generally attached to it, are not according to the doctrine of Christ. If, by the atonement he meant, that Christ died, was buried and rose again, according to the scripture, I shall not demur. Is then, redemption a deliverance from God's violated law? Yes; these penalties are death and the grave, and the torments of hell forever. This redemption shall be enjoyed by believers when they shall be raised from the dead, and made immortal as Christ our head. This is the redemption of the body. Rom. viii. 23. 'Waiting for the adoption, the redemption of our body.' He taught the Ephesians, chap. i. 14, that they might expect nothing more than the earnest on earth, until the redemption of the purchased possession, i. e. the resurrection of the saints—till that day, the day of redemption, they are sealed. Heb. ix. 12. 'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' The words *for us* are a supplement of the translators, who also have translated the word *eurisko*, obtained. Now, this word *eurisko* occurs more

than a hundred times in the New Testament, and is not rendered *obtained* but in this text. It is almost universally translated *to find*, its proper signification. The verse properly reads; 'He entered into the holiest, having found eternal redemption,'—i. e. Eternal redemption from death and the grave, both for himself and for his people. This is for them found and secured, but not yet obtained and possessed by them.

This redemption is called a deliverance, Heb. xi. 35. It is also called forgiveness. Eph i. 17. 'In whom we have redemption thro' his blood, even the forgiveness of sins.' This forgiveness or redemption shall be fully experienced at the resurrection, then believers shall be fully saved by the life, or resurrection of Jesus. Then will be accomplished the saying, 'O death where is thy sting? O grave where is thy victory? I will ransom them from the power of the grave, I will redeem them from death. Hos. xiii. 14.

The other part of redemption is deliverance from the bondage of sin. It is a lamentable fact, that all mankind are under sin—under the reign and dominion of sin—sold under sin—slaves to sin. The good they would, they do not, and the evil they would not, that they do. This power of sin is called the law of sin in our members. This we derive from the first Adam by union with him. From this power, or law of sin and death, we are delivered by the law of the Spirit of life. By union with the first Adam we derive the law of sin—by union with the last Adam we derive the quickening Spirit, called also a law; so called, because by it we are inclined to follow the things of the Spirit; as by the law of sin we were formerly inclined to follow the things of the flesh. As the branch in the vine partakes of the life of the vine; and as the members of the body partake of the life of the head; so believers partake of the Spirit and eternal life in the Son. So those in union with the first Adam partake of the Spirit and death of their head. They then, who are in the flesh cannot please God. This is redemption from the power of sin, and can only be obtained by union with the last Adam. How this union is to be obtained, I have

already shewn in a former number—i. e. by the obedience of faith.
B. W. S.

THE APOSTACY.

The apostacy, and the man of sin, spoken of by Paul, are the exciting topics of the day. When Protestants speak of them, their minds instantly turn to Rome, as the living expositor of both; nor do they dream of their existence any where else. Would to God they were confined to Rome, and beyond the broad Atlantic! But it is feared, that they have crossed the sea, and are growing in the prolific soil of America—that they have pervaded, and are yet pervading the distant nations of the earth, where nominal christianity has gone.

The apostacy, means a departure from the doctrine and Spirit of christianity; and *by the man of sin*, must mean an assumption of powers, and privileges, not granted by the Lord Jesus Christ to any man, or company of men on earth. If I have given the true definition of the terms, (and who will deny?) then it will be conceded that they began at Rome, and from thence spread abroad to the ends of the earth. 'All the earth is made drunk with the wine of her fornication.' All the christian nations, and churches are partial apostates from the doctrine and Spirit of christianity as taught and practised by Christ and the apostles. Each sect in christendom says, 'we are right, and all other sects are wrong. All are condemned by each other. Where on earth shall we get an unbiased umpire to settle the question, who is right? There is one and but one that can do it—the Lord Jesus Christ, speaking in his word. But so deeply rooted are the propessions, and prejudices of all in favor of their peculiar systems, that the voice of truth cannot be heard; and so inveterate are the habits of unholy living in the generality of professors, that they will not attend to the plain rules and precepts of the Lord in his gospel. We judge ourselves by one another, and pronounce our own justification. Is this wisdom? In the practice of the christian world, it is; but it is that wisdom, which

is foolishness with God, and ruinous to the souls of men.

Early in the beginning of this century, I saw the christian nations in the apostacy, intoxicated with the wine of Babylon—I saw the man of sin ruling in every sect as vicegerent, having assumed the power, and the keys of the kingdom of heaven, by which they claim to open and shut the door into the kingdom, and to remit and retain sin at their pleasure. I saw the different religious establishments so firmly based on man-made foundations, or human creeds, the different sects so blindly and wilfully settled upon them, that I could see no plan upon which they could unite, but upon the Bible alone. On this, I thought verily they could unite. It was proposed; but the proposition was scouted and derided by all, but a few at first. But despite of opposition, the doctrine greatly prevailed, and many embraced it. We soon found that the Bible could not unite the sects, some other than the laws of that book must do it. In fact the union of the sects; as such, would not be a desirable work, as the majority of all the sects are carnal and have not the Spirit, and cannot amalgamate with the truly spiritual. None but those who have the spirit of the Bible can really unite on the Bible. Fact has demonstrated this beyond dispute.

At the same time, I thought, and spoke my thoughts aloud, that these human religious establishments must be broken to pieces—must be dissolved, before the union of christians could take place. My settled conviction then was, and yet is, that the disunion of the sects will be the union of christians on the broad foundation laid in Zion, the Bible. I hail as propitious to this glorious event approaching the present divided state of christendom, especially in the empire of Great Britain, and in America. Though the man of sin may prevail over nominal christianity, yet this will drive true christians together. The Lord reigneth. He will preserve his own, and gather out the tares. Stand still and see the salvation of God.

The man of sin, the vicegerent of Christ, has usurped his throne too long. The king himself will soon come to take possession of his own kingdom, and drive

off the usurpers from their unlawful seats, and reign himself alone over the house of God forever.

Come, Lord Jesus, come quickly. Amen.

B. W. S.

THE WANTS OF THE TIMES.

We want righteous men. This is the great want of the times. We want not dogmatists, nor religionists, nor visionaries; but righteous men. We want not criticism, nor philosophy, nor zeal,—there is enough of all these; but righteousness, of which there is very little. We want righteous men in public life, and in private life,—righteous statesmen, and righteous husbands; righteous merchants, and righteous mechanics; students who shall study righteousness, and practice what they study; rich men who shall make a right use of their riches, and poor men who shall make a right use of their poverty; men who, whether as fathers, husbands, neighbors, or citizens shall still make righteousness the groundwork and superstructure of their lives: women who, whether in the domestic circle, or in the wider connexions of society, shall aim to fulfil all righteousness: children, whose training shall be in the ways of righteousness;—all, in all situations and relations, righteous, heartily, thoroughly, righteous. It is not a superficial or occasional excellence, which we say is demanded by the necessity of the times, and by the authority of religion; but an excellence, a *righteousness*—that is the word which I love to repeat—which shall reach down to the lowest strata of character, and reach up into its loftiest pinnacles; not like the snow which dazzles us from the Alpine heights, or the sides; but like the principle of organic matter which we find pervading every kind of soil and every species of mineral formation. It is not a partial correspondence between the human character and the Divine will, on which the interpreter of Christianity must insist, as he applies its requisitions either to himself or to others. But “as Moses was admonished of God when he was about to make the tabernacle, ‘See,’

saith he, 'that thou makest all things according to the pattern showed thee in the mount,' so must the christian conform his whole being, in all its principles and details, in all its habits and exercises, to the mind of God, as expressed in the teaching and life of Jesus Christ. This is christian righteousness, which handles details as well as determined principles, which makes a man's carriage right in his family as well as beyond his own doors, and his heart right before the Omniscient Eye, as well as before the judgment of his fellow-men. Oh let me have this righteousness; and though I be stripped of every thing else, I am rich, I am strong, I am happy. Let me have this, and I will go on through life with a consistent behaviour and tranquil mind, I will reflect from my actions purity, and will entertain in my soul the blessedness of heaven.—*Eng. Messenger.*

ORIGIN, CHARACTER, AND PREVALENCE OF PUSEYISM.

The subject of Puseyism is at present exciting much interest, not only in England, but also in America, and already it has in this country supporters. The following from the London Observer, will give a better idea of its rise, progress, and present state, than any description we have yet perused:

The intense and universal interest now felt on the subject of puseyism, will insure an eager perusal of the brief statement of the circumstances under which it originated, and the position it now occupies. In the year 1833 the late Dr. Ross. of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen met with the first named Rev. gentleman, when talking over the progress of Dissent, and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred.

The celebrated Tracts for the Times, had their or-

igin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices varying according to quantity of matter from two-pence to six-pence. The tracts soon attracted general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the Church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinions made rapid progress among them. Every successive tract became bolder in its tone, and approaching nearer and nearer the doctrines of the church of Rome. The principal writers were Dr. Pusey, the Rev. Mr. Ward, the Rev. Mr. Williams, the Rev. Mr. Newman, and one or two others. The series proceeded until it reached No. 90, which so openly and strenuously advocated Popish principles, the Bishop of Oxford felt called upon to interpose his authority and put an end to the further publication of the tracts. The last of the series, No. 90, created a deep sensation, especially as soon as it was discovered that it had contributed to make several individuals to go openly to the church of Rome.

The doctrines now held by the Puseyites, who are sometimes called Tracterians, so closely resemble the Roman Catholic church, that there can hardly be said, on most points, to be any difference between them.—Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with those of the Church of Rome, have descended in a direct line from the Apostles. This is what is called the apostolic succession.—They also maintain, that all children baptised by the established clergy, are regenerated when the water is sprinkled upon them, but they refuse to recognise the baptism of other denominations at all.—They hold that there is no hope of salvation for those who are without the pale of the church. They denounce the Reformation, and look forward with an eager desire to a union between the Church of England and the Church of Rome. They maintain that the Church has authority above that of the state; and that

the Sovereign and the Senate are bound to submit to the dictum of the church. They lay but little stress on those doctrinal chapters which the evangelical clergy in the establishment regard as necessary to salvation. They attach much greater importance to the writings of the Fathers than the narratives of their inspired evangelists and the epistles of the Apostles.

They hold indeed that the Scriptures ought not to be read at all by the laity, unless accompanied by the exposition of their meaning to be found in the Book of Common Prayer. They virtually reject the atonement, and set aside as fanaticism what is regarded by other bodies as the religion of the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies. They maintain that the bread and the wine in the sacrament are converted, when consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of atonement of Christ on the cross. It is for maintaining these two latter points in a sermon preached in the Cathedral of Oxford that Dr. Pusey was convicted of Popish heresy by a board of divines, and sentenced by the Vice Chancellor to two year's prohibition from preaching within the precincts of the university. The board of divines, six in number, separated without coming to a formal decision; but they afterwards severally gave in their decision, and were unanimous in their condemnation of the sermon as advocating heresy. Dr. Pusey has entered his protest against the decision of the board and the sentence of the Vice Chancellor, on the ground that he was not heard in his defence, and that the objectionable parts of his sermon were not specified. A requisition, signed by about sixty members of convocation and bachelors of civil law, had been forwarded to the Vice Chancellor, requesting him to point out the objectionable parts of Dr. Pusey's sermon. The Vice Chancellor has refused to comply with the request, though, before passing sentence, he furnished Dr. Pusey privately with the grounds on which he condemned his sermon. The sermon, it is understood will be published in a few days, and will doubtless, excite intense interest.

Puseyism has made extraordinary progress in the church within the last three years. It is calculated that out of 12,000 clergy in England and Wales, 9,000 or three-fourths of the whole, are deeply tainted with it. In Scotland, the whole of the Episcopal clergy, with the exception of three or four are decided Puseyites. In Ireland also the heresy is making alarming progress. It is calculated that a majority of the bench of bishops are more or less deeply tinged with it. Those of the prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford. Among the churches and chapels in London in which Puseyite practice prevails to the greatest extent, will be found Shoreditch church and Margaret street chapel, Oxford street. In the latter place it would be difficult to perceive any difference between the form of worship and that observed in a Roman Catholic church. In many of the Puseyite churches and chapels, daily worship has been established, and in all of them, we believe, the sacrament is administered weekly. We understand it is likely the subject will be brought before Parliament, and the question to be determined will be, whether a protestant country ought to be called on to pay from £60,000,000 to £70,000,000 a year to the established clergy for inculcating popish principles and observing popish practices in their places of worship, in entire disregard of the solemn engagements they came under at their ordinance to maintain the protestant religion of the land.

CONVERSATIONS—No. 8.

Christian. My heart rejoiced, my dear friend to hear you say, that the word of Christ was enough for your guide on the subject of baptism. I presume that you have obeyed that command.

C. L. I have, thank the Lord, and can realize fully the declaration of the Apostle. "There is now therefore no condemnation to them who are in Christ Jesus." "In Christ, The promises of God,

are yea and amen to the glory of God" "*In Christ* are hid all the treasures of wisdom and knowledge," and now that I have been "baptized into Jesus Christ," I am in accordance with his word entitled to all his gracious promises. I now have the sure word of God, even the *living word*, which abides forever, on which to place my hope.

C. I rejoice much thus to hear you speak. How easily might all the unhappy jars and discords that now divide christendom be forever silenced, and a pure speech as well as obedience to the law of God, be observed if all were to do as you have done.

C. L. No one can appreciate your remark more fully than I, and my "heart's desire and prayer to God is" that *Union* be again restored among the followers of God.

C. I can see no difficulty in the way to accomplish such a heavenly object, if all were to obey the laws of God. The prayer of Jesus that all who believe on him, through the word of the Apostles may be one as he and his Father are one, must soon be answered. True christians will flow together, they are one—must be one.

C. L. If the preachers, would make a start for union, and preach it to their congregations I am sure that our world would soon present a different aspect. I am sometimes led to doubt whether all can be honest, who strive to keep christians apart.

C. But you must remember, dear brother, that the mind is filled with prejudice and ignorance. We have only to take our own experience on this subject, and we shall have more charity for others. There are thousands in our world who are honest and conscientious in the way they are walking, and who are not keeping the Lord's commandments. These need instruction. Their eyes must be enlightened. This will take time.

C. L. It seems to me that many are ignorantly blind, and not only so, but willingly blind on the subject of christianity. What do you think will become of such?

C. The Saviour emphatically says, that such will

fall into the ditch. Those who are blind to their own best interests—their eternal interests, and willingly blind, must certainly perish. In the great day of eternity, many will apply for admission into the kingdom of glory, who will say Lord, Lord, and yet they will meet with a flat denial. They will hear the awful sound DEPART.

C. L. Solemn thought!

C. Indeed the flickering light emanating now from professed christians, scarcely can direct the weary sin-sick-soul to the church of God. The world is rushing in crowds to ruin.—Infidelity assuming its varied forms is blowing out the small glimmering taper that long have occupied the place of God's candlestick, and how the cause is to be rescued I cannot tell but by the union of the lovers of our Lord and master. But we have indulged these reflections much longer than I intended. Still they are profitable. But where are you associated to carry out the glorious principle of christian union?

C. L. I am standing where I always stood. I belong yet to the Methodist church. Knowing it was contrary to the discipline to apply to any of our preachers to immerse me after I had been sprinkled, I made application to one of your preachers who attended to it.

C. Well how do you think that union can be brought about between the Methodists and the Baptists? Can they ever unite with their present views of baptism?

C. L. Indeed I think not. Still we can use our influence to bring about this matter, much better if we remain in our different churches, than if we were to leave them. This is what I wish to do. This is what I am determined to do.

C. But are you sure that you are doing right? Will the Lord bless you while you are doing wrong?

C. L. Doing wrong! I am trying to do right—I am reading God's word and praying for union. I am urging it on my brethren with all my powers and I still think it can be affected. I think I have a better opportunity among my old brethren whom I love, and who

love me, to bring it about than if I were to leave them. Suppose I did leave them where should I go? I know of no church that is keeping all the commandments. I know of none that fills up the measure of Apostolic instruction.

C. In this point we shall differ, and I think I can convince you next month; till then adieu. D. P. H.

CREEDS, No. 2.—By J. CREATH, Jr.

To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following interrogatories: 1st. Has the Pope and his Cardinals, a right to make a creed for the Protestants? 2d. Has the Pope a right to make a creed for all the world? 3d. Who gave him such authority? 4th. Has one Protestant denomination, a right to make a creed for all the other Protestant denominations? 5th. And will all of them agree to be bound by the creed of one? 6th. Can any one sect in christendom, renounce their creed and submit to that of any other, and maintain its own separate existence afterwards? 7th. For example, can the Baptists adopt the creed of the Methodists, and remain Baptists afterwards? 8th. Can the Catholics adopt the creed of any one of the Protestant sects, and maintain the separate identity of the Catholic institution afterwards? 9th. Can America adopt the British Constitution and maintain her Republican institutions afterwards? 10th. Can the European States adopt the American Constitution, and maintain their Kingly governments afterwards?—11th. Can two Constitutions be obligatory upon one people or nation at the same time? 12th. Can America be bound by the British Constitution and the Bill of Rights, at once? 13th. Can any denomination of christians be bound by a creed and the Bible at the same time? 14th. Can all the European governments be *grouped* under the American Constitution, and support their separate identity? 15th. Can the Catholics and Protestants be grouped under the New Testament, and still remain Catholics and Protestants? 16th. Can all the Protestant sects be *couched* under the New Testament, and remain as they now are?

We subscribe most heartily, to the following quotation from the 20th page of the Presbyterian Confession of Faith :

“The Supreme Judge, by whom controversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture.” And on page 150 : “The Scriptures of the Old and New Testament are the word of God—the only rule of faith and obedience.”

They are not simply a rule of faith, or the rule of faith and obedience—but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the *only* rule of faith and obedience.

Thus we have demonstrated, fully demonstrated, I trust, to the entire satisfaction of the reader, our first proposition, to-wit:—That human creeds are unauthorized of God—that they are human productions—that they were made by fallible men, that they are human opinions, inferences and deductions of the human mind from the Scriptures—that they are traditions of men, that they are not binding upon the human conscience—that they are unscriptural and unnecessary.

ADDRESS TO CHRISTIANS.

Dearlly Beloved Brethren:

There are cases, which I presume you will admit, that sometimes occur, when ‘forbearance ceases to be a virtue.’ Indeed, ‘silence often gives consent,’ however criminal they may be, to whom a word should be tendered. I am induced to address you at this time on an important topic, and one too, delicate in its nature, easily broken if handled too roughly, and yet if smoothly treated it is passed by—soon forgotten, and dies the ephemeral death of all temporising efforts of flattering man. I call your attention to the subject of the giving of that earthly substance, with which the Lord

has blest you, to spread the Gospel of Jesus Christ throughout our land. 'Ah,' says one, 'now for the hireling system of sectarian preaching.' Says another, 'I always was opposed to paying preachers. Let them do like Paul, go to work with their own hands, and preach whenever they can.' 'Yes' says another, 'that is my opinion of the matter too. I have no idea of men, that are no better than I am, riding about while I am tugging to support them! It won't do at all, says, another. 'The preachers are bound to preach any how, or else the Lord will hold them accountable at the day of judgement. They can preach for nothing just as well I can go to hear them. Well, brethren, hear me a while, I wish all of you to speak freely, and sentimentally on the subject. If you will hear me now, I will give you some of my reflections on the subject.

I. We are in error, undoubtedly, in regard to this subject. The time has been, when all preachers could go in the Spirit and preach. Sinners were converted to God—saints made to rejoice—the churches were edified, walking in love and under the influences of God's Holy Spirit. They were happy and joyful. That time has gone by. Our preachers are going to their farms—their shops—their daily avocations: and seldom, in many places, have the churches any one to preach for them. Every day it is getting worse. The constant cry, is, when will you come and preach for us? Our members are not attending meeting regularly. Some of them are cold and indifferent. The cause is languishing. The good are repining, and praying the Lord to send them help. This state of things, to a great extent, now exists among us as a people.

There are two extremes, and I think blame attaches as well to the preachers, as to the people. Some have been, and still are ultra in their views. They are great sticklers for the word of God, and so fearful are they of verging toward the practice of other denominations, that they have bound the chains of selfishness still tighter upon the mass of professors. They have preached against receiving any thing for their services. They have instilled it into the minds of their hearers,

until what little benevolence the gospel had inspired their hearts with, is completely dried up. Their honesty, I doubt not—their intentions have been good, but the results prove that they have been in error. A false modesty, and indeed, I may call it a squeamishness on the part of others, have caused them to expend what earthly substance they had, and now, poverty stricken, they have to go with a broken constitution to seek a living by their own personal labors. Others have assumed an *independance* about this subject, until led on by it; they too share a like fate. I repeat, that the preachers are much to blame for the state of things that now exist among us in the reformation. As they are much in fault in bringing on this state of things, they should now step forward and honestly and frankly acknowledge their error for what is past, and aid in marching the army of Heaven's King into the 'strait and narrow' path of obedience.

The brethren have taken a wrong view of the relation that exists between the teacher and the taught. A man is not competent to preach the gospel successfully whose mind is cumbered with the cares of this world. He needs time for study. He must read much and reflect still more, if he would be able to teach christianity—to convince the gainsayers. This he cannot do, unless the means are placed within his reach by the christians; not only this, but a preacher to be useful, must have time to mingle often with the brethren—to encourage them to go on in righteousness, and strengthen them with the word of the Lord. How can he do this unless he is cut loose from secular employment? Brethren, you know it cannot be done.

Professed christians pay a much heavier tax in general to sustain Cesar's kingdom, than they do to spread the word. Let me ask my christian reader, do you pay every year as much to support preachers and to feed and clothe the destitute, as you do to Cesar's government? What! Not pay as much to spread light, life and joy to those who sit in darkness as you do to aid human establishments, and pamper the overgrown office-holders of this republic! Shame! oh shame!!

Brethren you must remember that the "earth is the Lord's and the fulness thereof," and that you are his stewards merely managing what God has placed in your care. To him you are accountable and must answer for the manner in which you have disposed of his goods when he returns to reckon with you. Oh remember that if you hide the Lord's pound, even that shall be taken away from you.

I might multiply greatly on this subject, but my sheet is full. Remember he that "sows to the flesh shall of the flesh reap corruption, but he that sows to the spirit, shall of the spirit reap life everlasting."

D. P. H.

CHRISTIAN EXPOSITOR.

Rom. iii. 21—26. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."

PRELIMINARY REMARKS.

1. There were in the Apostolic day, three popular systems of justification advocated. One was, that a man is justified by the deeds of the Mosaic law. The Jews received and maintained this sentiment. The second, was maintained by those who were believers in Jesus, yet were zealous of Moses, affirming that a man must be circumcised and keep the whole law, or he could not be saved. The third, was, that taught by the apostles, that justification was by the faith or law of Christ, without the deeds of the law of Moses, in whole or part.

Against the first system advocated by the Jews, the apostle argued lengthily, and concluded his arguments in verse 20. "Therefore by the deeds of the law, there shall no flesh be justified in his sight, (who sees the heart)—for by the law is the knowledge of sin."

Against the second, and in confirmation of his own system, he argues in the succeeding verses. Verse 21, "But now the (a) righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, &c."

I. What is the righteousness of God? This is taught by the Savior in John vi. 28, 29. The Jews asked—What shall we do that we might work the works of God? Jesus answered, 'This is the work of God, (that is the work which God requires) that you believe on him whom he hath sent.' Now as the works of God mean the works which God requires, so the righteousness of God means the righteousness which God requires. There was a righteousness of God by the law, i. e. a righteousness which God required under the law. So there is a righteousness of God by the faith of Jesus Christ, i. e. a righteousness which God requires under the law of faith, or, under the gospel. The verse is literally rendered by McKnight, 'A righteousness of God—by the faith of Jesus Christ.' In the gospel as the righteousness of God revealed from faith to faith. The righteousness which God requires is revealed, manifested and witnessed by several arguments; as:

1st. It is revealed from, (*ek pisteos*, out of faith,) to the faith. Rom. i. 17, comp. Rom. iii. 30. Seeing it is one God that justifies the circumcision (*ek pisteos*) by or out of faith, and the uncircumcision through (*dia tes pisteos*) the faith—the faith of Christ. This shews that a righteousness of God existed under the old Testament which was not of the law, but was called the righteousness of faith, and by which in every age preceding Christ, the obedient believer was justified. Abraham had the righteousness of faith before

the law, and therefore without the law—Abel had it—David had it, and all those to whom God imputed righteousness without works. Rom. iv. This doctrine then, is not novel being abundantly witnessed by the law and the prophets. As it is written in Habakuk, ‘The just by faith shall live.’ The Jew should then be silent and no longer plead for justification by the law of Moses.

This same righteousness of God is declared from the mercy seat, Christ Jesus. Rom. iii-25, 26. Whom God hath set forth to be a propitiatory or mercy seat, through faith in his blood, to declare his righteousness—(the righteousness he requires for justification,) for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. From the mercy seat under the law God made all his communications to Israel, as well as dispensed his favors. From the great antitype Christ Jesus he has made all his communications to the world, (God speaks by his Son) and grants his favors of grace to all those who obey him. One great and leading truth communicated by him, is a declaration of his righteousness, or the righteousness he requires for the remission of past sins. This righteousness is to believe, repent, convert, obey, confess the Lord, and be baptized in his name. Then we shall receive the remission of past sins, or be freely justified from all sins from which we could not be justified by the law of Moses. To declare, I say, at this time, his righteousness for the remission of sins, that he might be just in justifying the believers, who, like their father Abraham, prove their faith by their works of obedience.

When God declared from or by his Son to the world, the righteousness he required of them for justification or pardon, did this declaration make him just in pardoning a believer? or did he simply declare that he could be just in pardoning the believer in Jesus? and thus silence the cavilling Jews and those who think that God cannot pardon a sinner without the deeds of

the law be fulfilled by the sinner himself, or by his surety, or substitute, and thus the law be satisfied?

This was the righteousness of God which the Jews rejected, and went about to establish their own righteousness in order to their justification.—They were too proud to be saved or justified by grace—but contended that we must keep the whole law or could not be saved—that God could not be just in justifying the believing sinner, unless he kept the whole law. Some spurn this sentiment, yet hold with the Jew the same principle. They say we cannot satisfy the penal demands of law, but our substitute Christ Jesus has done it in our stead, and this is imputed to us for justification. It is a salvo on Judaism. B. W. S.

JAMESTOWN, Ohio September, 1843.

DEAR FATHER STONE:

By a notice on the cover of the “*Messenger*” I see that you expect to be at home by the 3rd Lord’s day in this month, and being desirous to live in your memory I again write you.

I have read the essays of your correspondent, J. Creath Jr. and am well pleased with the major part of his remarks, but he pleads all the passages found in the Bible in favor of Evangelists, whereas the most of them belong to Bishops. I am aware that the preachers of this reformation, are poorly paid for their labor, but before they complain of injustice they must prove that they have been hired. The laborer is worthy of his hire, but he must not expect wages before he is hired.

The old notion of being called and sent, has not entirely vanished from among us, and those who voluntarily go about preaching expect wages, whereas, they have never been hired, and have no right to complain if they get nothing. It would be a heavy tax on the religious community, to pay all the preachers who pass and repass among them, and if they were to do so, we should have a host of striplings to sustain who conceit they are able to teach, whereas, many of them are

ignorant of the first principles of Christian doctrine, and go about teaching their dreams and think-soes for doctrine.

I go for supporting such as are hired, and such as are appointed rulers in the churches, especially those who labor in word and doctrine, but there are many who claim to be laborers, who from the lack of skill in handling the sickle (word of God,) or from their ignorance of its proper use, tramp down and waste the grain of the owner of the harvest-field; such ignorant or careless reapers deserve no pay.

When Evangelists give full proof of their ministry, they should be well sustained. But who are the Evangelists of this age, and how do they prove themselves to be such?

The complaint of our beloved brother Creath, whose praise is in all the churches, will continue to be made, until those who are worthy are distinguished from the worthless.

Affectionately yours,
M. WINANS.

BLOOMINGTON, ILLS. SEPT 4TH. 1843.

Brothren Stone and Henderson:

Our State Meeting which commenced on Friday before the fourth Lord's day in last month was quite well attended. There were present, brethren, Palmer, Davenport, Lindsay, Earnshaw, Peeler, Kane, Brown, Lancaster, Church, Bowles, &c. &c. The congregations were large and attentive, many of the deformities of sectarianism were exposed, aliens were convinced of their duty and the saints were comforted together by the ministerial faith of the brethren, the subject of co-operation was taken under consideration by the brethren, and Elders William Davenport, Jas. A. Lindsay and R. O. Warriner were appointed a Committee to draft in form the following which was unanimously agreed to by the brethren.

That we recommend to the Elders and Deacons to urge upon their respective congregations, the propriety and necessity, of contributing, of their substance upon every first day of the week, according as the

Lord hath prospered them in order to the supporting and sending out Evangelists and to supply the wants of the poor saints, and it was considered by the brethren the duty of the Elders to urge upon the brethren individually and collectively the necessity of attending to the contribution on every Lord's day promptly, according to their several ability and also that the Deacons be diligent in collecting, and distributing according to the design of the Gospel.

And it was further agreed by the brethren, that it be *earnestly requested* through the Messenger, that some brother in each County of this State, furnish statistics of the number of Churches in their respective Counties, the number of members in each congregation, with the names of their Elders, Deacons and Evangelists, the object of which will be to give information to the brethren generally of the success of the good cause in this State. We trust the brethren will be prompt in attending to this matter.

MR. T. MAJOR.	}	Committee.
JAS. A. LINSAY,		
R. O. WARINNER		

THE CHRISTIAN SONG BOOK.

In accordance with previous arrangements, the undersigned would give notice to all the brethren and friends, who are desirous to obtain the "CHRISTIAN SONG BOOK," that they have now nearly completed the selection, but will not be able to supply those who are destitute, until spring. It is our intention (if possible,) to stereotype the work, and being now satisfied, that it is important to present a book to the public, which shall be as free from defects as possible, and that will meet with public favor, we have each determined that the better course will be to examine and re-examine our manuscript during the fall and winter.

We are well assured that it is a heavy tax on the brethren to purchase Hymn Books that are constantly undergoing mutations; to avoid which, we desire to throw around the present work, all the time and aid ne-

nessary, to present it to the public in such manner, as that it may be subjected to the most rigid criticism, and meet with the acceptance of an enlightened and religious public to whom it is offered.

We have the counsel and aid of very many of those well qualified to assist in the work, and now trust, that although Hymn Books are scarce in the west, that the brethren who have solicited such books will be satisfied with the present arrangement. We might add, that if we were prepared to commence printing immediately, before we could possibly get the work ready for delivery, winter would be on—the rivers would be blocked with ice, and the applicants at a distance disappointed. Under all these circumstances we have concluded to meet together at some convenient point in February next, and arrange the work, and put it immediately to press.

B. W. STONE.

D. P. HENDERSON.

JOHN O'KANE.

L. H. JAMESON.

P. S. Brethren addressing us, will observe, to address us as follows:

B. W. Stone, D. P. Henderson, *Jacksonville, Ill.* John O'Kane, *Crawfordsville, Ia.* L. H. Jameson, *Indianapolis, Ia.*

MOUNT PLEASANT, I. T., Aug. 1842.

Brethren Stone & Henderson:

At the request of the brethren of our Annual Meeting, I send you a brief account of the information received at said meeting. About 23 churches were heard from, as follows:

Lee County.—The church at Madison, 46 members; West Point 78; Green Bay 34; Lost Creek 122.

Des Moines County.—Point Pleasant, 47; Burlington, present number not given in, in the notes taken, 65 at least; Spring Creek 75; Pleasant Grove 25.

Van Buren County.—Rock Spring 28; Rock Creek 14; Farmington 8; Iowaville 20; Fox River 35.

Jefferson County.—Locust Grove 65; Lick Creek 15; Walnut Creek 20.

Henry County.—Pleasant Grove 33; New London 25; Mt. Pleasant, about 70.

Louisa County.—Honey Creek 25; Long Creek 115.

Muscateen County.—Muscateen 36.

Davis County.—Chequest '22.

Our meeting was not characterized by much excitement. It commenced on Friday before the 3d Lord's day of August, and ended on Monday night. But 2 persons were immersed.

Our Preaching brethren were mostly present, with some brethren from Illinois. We had a number of strong, well arranged discourses, and hope that some more visible good will yet result from them. There is however, the best organized opposition to us here, that I know of. Our next annual meeting will be at the Long Creek church, Louisa county; commencing on Friday before the third Sunday in August 1844. At which meeting, we earnestly request the presence of some of our strong brethren, of Illinois and Missouri. It is designed to spend our future annual meetings, (should time's continuance afford us the opportunity,) to giving and receiving instruction on the christian organization, relative and social duties, order and scripture; that we may be able to prove in *fact*, that the scriptures are all that we say they are.

WM. RAWLINGS.

I would be glad to see an essay on each of the following subjects:

The *judgment* to take place at the coming of the Lord, and before the commencement of the Millennium, its *character* and the *subjects of it*.

The *character* of the thousand years reign, and the *subjects of the reign*.

And 3d, the *character* and *subjects* of that period that follows the little season.

Having thought some on these subjects, I would try it myself, had I the opportunity, but I refer it to you, or to whomsoever you may think capable of the task.

W. R.

We take the following extract from the Orthodox Preacher of August, 1843.

“Towards the end of his argument on the prayer of faith, Mr. Lynd breaks out as follows: “The prayer, ‘Thy kingdom come, thy will be done,’ &c. is the language of *devotion*”—no one disputes it, no, not one—“the language of faith”—we never doubted it—“the language of a *redeemed people, influenced by the Spirit of God*”—which is all true and very comfortable.” He then adds, “It is the travail of the hosts of Jehovah.” He then asks, “And shall it not bring to the new birth a world that lies in wickedness?” To which we will modestly respond, Not necessarily. Do not the saints, “the hosts of Jehovah,” as ardently, as devoutly, “influenced by the Spirit of God,” pray for “the new birth” of their neighbors and contemporaries, as they do for the *universal prevalence* of the gospel? Have not the saints “for the long space of eighteen generations” been praying for “a world that lieth in wickedness,” that its sinful inhabitants might be converted? and yet, have not thousands and millions of those wicked inhabitants been dying in their sins in the midst of the devotion of saints and in defiance of the “hosts of Jehovah?” If God foretells that the prayers of his saints should at last prevail to the *universal prevalence* of holiness, I am at an utter loss to conceive how there shall be any, at last, upon whom “the day of the Lord shall so come as a thief in the night,” and how it can happen that “when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a pregnant woman and shall not escape.” See 1 Thess. v, 2 3. If, for nearly six thousand years, while the people of God were praying for their conversion, sinners have been dying in their sins and going to hell, we correctly infer that the same may be the case to the end of the Christian Economy: for why would God respect the persons of the latest sinners for the sake of prayer, any more than he did the earlier ones for the sake of the same?

What has been, may be again, and what is now may continue, unless a divine interposition should alter the

channel and change the current. In the conclusion of this section, I will propose a query to Mr. Lynd.—If, in eighteen hundred years, having so good a start by all the powers and gifts of the Spirit moral and physical, the Christian Church has issued in what we now call Christendom, which is, at the present hour, more divided than ever it has been, and the lines of party demarkation are drawn deeper and stronger; what is it likely to turn to in a thousand years to come in the absence of its Proprietor? Solve the problem, by the golden rule, if you please.”

Augusta, Ill. Sept. 8, 1843.

BRO. HENDERSON—The good cause here is on the advance—prejudice is giving way, and the congregations larger and more attentive. Brethren Stark and Callison preached in Round Prairie, where 4 made the good confession last Lord's day. Much good might be done through the country in every direction, if we had competent laborers to take hold and devote their time to the work. This is the case throughout the country, yet how often is it that we hear such intelligence as that communicated by bro. Ross, No. 2 of the Messenger, page 63; and why all this? is it because they prefer their business upon the farm, or in the work shop to the salvation of souls? or the profit of the farm to that of turning many to righteousness? or is it because they cannot obey the apostolic injunction, to provide for their own household and evangelize the same time? This question is easily answered by all who are acquainted with the support of those who labor in the word and doctrine.

Where then lieth the sin of the ignorance of the multitude, of the pure doctrine of the Bible? at our doors, or upon the necks of the disciples, who can and will not, hangs the heavy load? Shall the present system of things exist among us? O that each disciple may become such a character as God loves, viz: a cheerful giver! Then might the work triumph gloriously; then would salvation roll onward from conquest to conquest, the armies of the Lord look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners; darkness recedes before the light of the gospel until the corruptions and divisions which have so long veiled Zion in darkness be expelled, and light dawn upon the distant nations of the earth, and

“The Redeemer's name be sung
Through every land, by every tongue.

E. G. BROWNING.

Brother Tho. M. Allen of Mo. writes: on 3d Lord's day we had another confession of the Lord Jesus, in Columbia—at Paris 4th Lord's day 27 were added. At Elk Fork 17 a short time before, at Paris 9 more were recently added. The Bible cause is gloriously prospering in Monroe, as it would be every where with such teachers and brethren, as they have in that county.

On our return from Kentucky we had a meeting of three or four days at Crawfordsville, Ia. About 30 obeyed the gospel. Bro's O'Kane and Jameson, and some others were present, and took an active part in the meeting.

The Christian Messenger.

VOL. XIII.

October, 1843.

NO. 6.

A SYNOPSIS OF THE REFORMATION OF THE 19TH CENTURY.

This subject we deem important to the community in the present day, and equally so to future generations. A few and but a few of those who lived at the commencement of this century, and were eye-witnesses of what then transpired, have escaped the sword of death, and the ravages of time. Among these am I one, and have a vivid recollection of those by-gone events which are deemed important to rescue from oblivion, and to hand down to posterity.

We design not to take particular notice of all the events of the Christian world, or of any particular part of it, only as far as relates to ourselves, and of that part with which we stood immediately in connection.

About the close of the 18th century, christianity had nearly lost its form and spirit in its professed advocates—a few only remained, who wept over the desolations of Zion, and prayed for her prosperity. The preachers of the different orders were laboring to establish their different systems of religion, and to hand out polemic weapons to their congregations, by which they might be enabled to foil their opponents. Controversy, discord, strife and war about words of no profit, marked the generality of preachers and professors at that time. I will give a synopsis of the doctrines generally preached at the time, referred to, by that party to which we were attached—the Presbyterians.

1st. That mankind are totally depraved--so deprav-

ed, "that they cannot believe the gospel until they are regenerated; or experience some power exterior, and distinct from the *word*."

2d. They preached the scholastic jargon on the atonement—that though it be sufficient for the whole world; yet it is provided and designed for a few only, to whom it will be *certainly* applied, and cannot *possibly* be given to any other—that the general call is only *designed* to gather in the *elect*, who are scattered among the common mass, and unknown to the preacher—that none can believe that God is addressing them in his word until his spirit brings it home with power. To prove all this, the general expressions of scripture, which seemed to frown upon such doctrines, must be explained away; they must mean something very different from what they speak—The *whole world* must be surnamed the *whole elect world*—all *men* must mean all the *elect*—the will of God must be divided and subdivided—as his *commanding* and his *approving will*; his commanding will, always enjoins what is right, yet by his *approving will*, he is not willing to save any but the *elect*. Again: they divided the *will* of God into *secret and revealed*, and seemed to set the one in opposition to the other.—His revealed will makes great and liberal offers to all men; but when his *secret will* is consulted, those inestimable blessings offered to all, are confined to the *few*, for whom they were designed.*

This strain of preaching was well calculated to produce the effects already stated, of lulling every one to sleep, or of freezing the congregation to death, and of hardening sinners against the fear of God. Such was truly the state of things about the close of the 18th century. I do not name these things maliciously. I am glad to believe that the Presbyterians preach not these doctrines, and have not for some years back; yet it must be acknowledged that those doctrines are contained in their confession of faith.

*NOTE. These items with observations on them I have selected from the apology of the Springfield Presbytery, published at that time by us, who had withdrawn from the jurisdiction of that party.

A few of us, seeing the deleterious effects of such doctrines on the whole community, the increase of infidelity, aided by French philosophy—seeing the alarming carelessness and inattention of sinners to divine things—the very few accessions to the church, the spiritual bondage and death of professors—the neglect of the Bible, as a book of riddles and contradictions—a growing attention to human creeds as explanations of divine truth—and the bigotted zeal in their defence—seeing these things, we were led to examine into the cause. We conversed freely on these subjects—we prayed fervently, anxiously, and often, to be led into all truth, and that God would revive his work. While one of us were thus wrestling with God in prayer for his spirit, to direct into the truth, his mind was struck with the thought that he was praying in unbelief, and that whatsoever is not of faith is sin. He paused, and honestly sunk as committing sin while praying. He saw plainly he must pray in faith—but said he, I can no more believe than create a world—faith is the gift of God. But he must believe, God required it. But will he require an impossibility, and damn the poor soul for disobedience. Yes, this was his creed. He tried to remove the difficulty by the salvo of *natural and moral ability and inability*, but this could not satisfy his mind—though he had labored to satisfy others by it. He felt the fire of hell in his soul—opposition and blasphemy against such a God—a God requiring of us an impossibility and damning us eternally for disobedience. He was driven to the Bible to seek for truth—for light to remove this awful cloud. There he found it—and there obtained satisfactory light on the doctrine of faith, that God requires an unregenerated sinner to believe the gospel, and that he has given him sufficient evidence in the bible to produce faith and obedience, through which he shall be saved and through faith in, and obedience to the word, he shall receive the spirit by which he is prepared to live a life of righteousness, peace, and joy in the Holy Ghost, and inherit everlasting life.

These views were communicated freely to the bre-

thren in private, and caught and run like fire in dry stubble. This is only a preface to what follows. You shall see the great struggle for the truth we advocated then, and what sacrifices we made for it. You shall see how we rejected all man made creeds and took the bible alone as the rule of our faith and practice—but we will not anticipate. B. W. S.

(To be continued.)

THE WANTS OF THE CHURCHES.

In my last, I spoke of the great want of piety—the want of confidence in the promises of the churches,—and the great want of being controlled by the Laws of God. All admit this to be true. I now proceed to speak of other wants:

We want the spirit of our Lord Jesus Christ. Without this, we cannot experience life. “If any man have not the spirit of Christ, he is none of his.” If we share, in the gracious influences of God’s spirit, we shall certainly yield its heavenly fruit. The defects in the christian communities would soon be discovered, and all would soon be remedied, if we were the possessors of the holy spirit of God.

The systems of philosophy, which would place the Heavenly scheme of man’s salvation, on the same footing with themselves,—reason from nature to grace and account for the “*modus*” of all things in religion, has well nigh stript the churches of the power of that religion, which firmly united in one body the primitive saints, and gave them the victory over all persecution, and even death itself, in all its appalling forms. This philosophy, has frozen up the heart, and substituted metaphysical reasoning for the plain and simple truths revealed in the Oracles of God. Shew me a congregation under the influence of these systems of men, and I will shew you one, without the spirit of God—cold, formal and dead to the power of religion. Shew me a professor of religion with his head full of reasons for every thing in religion, especially with regard to the

'*modus operandi*' of the Holy spirit, and in nine cases out of ten, you will find a man, however good in morality, yet not a man that experiences the power of truth in his own heart. Such have the *form* of Godliness without its power.

I am not opposed to true reasoning, nor am I a friend to the fanaticism, with which the present age is so peculiarly marked. The christian religion is *reasonable*, and on that ground commends itself to the acceptance of all men. It will not cause one of its possessors to transcend the most strict rule of order or decorum. Still I maintain, that God has never revealed to us all the *why's* and *wherefore's*, in regard to the influences of the Holy spirit.—This was not deemed necessary. The promise was made, that if we would submit to his government he would give to such the Holy spirit, and that spirit, would dwell with us while in this world, and at last would quicken our mortal bodies in the tomb, and by which he would raise us from the dead. It is this life-giving, soul cheering and quickening spirit that the churches *now* want. Were we to turn to the church at Jerusalem as a model, we might learn many things, that would greatly profit us.

They shared largely in the spirit of God. Understanding what the Apostles preached,—gladly receiving the word of God—having all their sins pardoned according to Heaven's plan, and the spirit of God dwelling in them, we are told by the divine historian, that they continued stedfast in the Apostle's doctrine, in fellowship, in breaking of bread and in prayers—that “the multitude of them that believed were of one heart and of one soul.—“Neither was there any among them that lacked.”

Without the spirit of God, we never can be united. It is the heavenly cement that keeps together the temple of God—The house of God—The church. Its importance surely must be admitted by all, and if we cannot tell all the reasons for its influences on the heart, let us be content. We shall be governed and led by it into all truth.—Our souls will be filled with love to God. Love is the first fruit of the spirit. It

grows out most prominently among that rich cluster of heavenly fruit. With love to God in our hearts we have life. The world will see the light emanating from us. Instead of cold, dull forms in our worship, we shall be full of life and zeal. The salvation of the world will lie with weight on our hearts. We will be deeply engaged to spread the knowledge of salvation. Reader, are you a professor of religion? If you are, examine your own heart—examine your experience, and if you bear the fruits of the spirit of God, which are love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance, then tell me if you are not happy—are not zealous in the cause of the redeemer? If you bear not the fruits, then you have not the spirit. If you have not the spirit of Christ remember you are none of his.

In our next, we shall speak of other wants.

D. P. H.

A RAMBLE CONTINUED FROM PA. 133.

In my ramble through the States of Indiana, Ohio, and Kentucky, I saw much to admire, and some things not so agreeable. On some of these, I have already remarked in the last No.; on others I will still proceed to make a few friendly remarks.

5. I was pleased and delighted with the kindness, hospitality, and brotherly love, that universally reigned in the churches which we visited every where. They seemed to breathe the atmosphere of heaven, and to drink deeply at the fountain, flowing from the foot of the throne of God.

In such society as this

My willing soul would dwell.

But there were a few things even in these churches which proved that they were yet imperfect. Had the old Apostle Peter been there he would have reproved them, especially the young christians for their outward ornaments, as the plaiting of the hair, the wearing of gold, and costly apparel. It shows beyond dispute, that though they profess to take the Bible for the rule

of their practice, yet they belie their profession. It shows that they have not that tender, cordial regard to every precept of the Lord, as becometh saints. It shows that fashion preponderates the truth in their hearts.—Above all it shows that they are wasting their Lord's goods, and not glorifying him with their substance. O! could they look beyond their visible horizon, and see the heathen nations—the benighted millions of the human family without God, and without hope—groping in midnight darkness without the light of truth to guide their erring steps—could they see eternity every hour receiving myriads of such fellow-beings into her endless embrace—could they see all this, and the dread consequences, would they not make some sacrifice to rescue them from this dreadful state of darkness and danger? Would they not strip themselves of these outward, costly and vain ornaments and apply the money to the divine purpose of sending to them the gospel? Surely they would.—But these things appear not to have entered their minds. And how few amongst us lay them to heart! O! how few teach them on this subject!

6th. Among the young professors, I discovered that which I could not approve—a want of sobriety—a degree of levity in conversation and manners, incompatible with christianity. I thought of what the apostle said: “Young men exhort to be sober minded.” The words of our Lord, “out of the abundance of the heart the mouth speaketh,” seemed to frown indignant-ly upon them. If their hearts were filled with the Spirit of God, would not the mouth be an index to show it? When levity in conversation and manners are exhibited, does it not show a light, empty heart—empty of spiritual things? How different the conduct of professors in the days of my youth! I remember it with a mournful pleasure. Then it appeared to be the delight of young professors to be together for the sake of religious conversation—to encourage and strengthen one another in the way of holiness. A young professor could be known by his sober, grave deportment! But now, too commonly, they are only known by you, by having it announced that they are professors.

7th. Another thing I saw and disapproved of—a want of solemnity in the Lord's supper. The generality seemed to attend to the ordinance as a duty, or as a custom, and not as a divine privilege—many of them sitting and gazing around on the multitude, and the passing events among them, while they were receiving the symbols of the body and blood of Christ! Will not the mind be carried off by the eye? Can we attend to two objects at the same time? Can we at the same time affectionately remember a dying Savior, and be attentive to surrounding objects? I think it impossible. Such irreverent conduct in professors has no good effect on by-standers; they cannot see that solemnity, which the sad scene requires. We ought to reform in this as well as in other things, lest we eat and drink judgement to ourselves, not discerning the Lord's body.

8th. Another thing have I seen and deplored, which is too common every where, but in those old highly favored and well taught countries I hardly expected to see it—it was the indecent mode of the congregation's worship in prayer. Some were kneeling, some sitting, and others standing in time of prayer. Now there may be cases in which a congregation cannot kneel, as in a great croud; but few cases can justify the posture of sitting. It does not shew that reverence which ought to be possessed by every worshipper. Indeed, many appear afraid of sullyng their finer garments by kneeling. This pretext, should be removed by having the floors of the houses clean. Sufficient attention is not given to this subject. There is hardly a more serious sight on earth, than to see a congregation kneeling in prayer before their God. The sight flashes conviction on the consciences of the wicked of their impiety in restraining prayer.

It may be said, these are little things unworthy of an Editor's notice. Granted, they are little things; but remember, "The little foxes spoil the vine." In my next No. of my ramble, I design to notice some things of greater note, which may be more interesting to our readers.

A REMARK ON BAPTISM.

A correspondent in Indiana wishes us to express our views on the difference (if any) of baptizing *into the name of Jesus Christ*, or into Christ and of baptizing *in the name of Christ*.

To us there appears to be a plain and marked difference. On this difference we have written explicitly in some former number, to which we refer our correspondent. But lest that number cannot be had, we will again state our views of the difference. The expression, "in the name of," "signifies *in, or upon the authority of*. Thus, when any thing is said to be done in the name of the commonwealth, it means, it is done by the authority of the commonwealth. When a thing is said to be done in the name of another person, it means, that it is done by the authority of that person. So the rulers of the Jews asked the Apostles, "By (*en, in*) what power, or by (*en, in*) what name have ye done this?" They answered, "In (*en*) the name of Jesus Christ. It is plain that *in the name of*, signifies *by the authority or power of*. So Joh. xiv, 13, 14. xv, 16, xvi. 23, 24, 26, we are taught to pray in the name of Jesus, i. e. upon his authority. Hitherto you have asked nothing *in my name*; which evidently means, *upon my authority*. You have not formerly prayed. A son of a very rich man visits a company of starving beggars. He tells them of the kindness of his father, and of the abundance of his goods—invites them to go to him, and ask; and promises and assures them that they shall receive. On this authority they go. They inform the father that they have come in the name of his son, or on his authority. The father loves the son, and will not dishonor him, nor contradict his own benevolence; therefore he gives them liberally. How much more will our Heavenly Father give to them who ask in the name of his Son! He will glorify his Son, and not dishonor him by refusing to give according to his promise, and kind assurance.

Acts ii. 38. "Repent and be baptized *in the name of the Lord Jesus*." This is the only text in the New Testament, rightly translated, where baptism is said to

be performed *in the name of*; and if it does not mean, by the authority of the Lord Jesus, because he has commanded it, I can attach no consistent meaning to it. Remember, it is said, Repent, as well as be baptized *in the name of the Lord Jesus*. How do we repent in his name, but by his authority?

On this subject, we must refer to the words of our Lord in the institution of the ordinance. "Baptizing them (not *en* in; but (*eis into*) the name of the Father, and of the Son, and of the Holy Ghost." Math. xxviii. viii. Acts vii. 16. "Only they were baptized in (*eis into*) the name of Jesus."—Acts xix. 3. To (*eis, into*) what were you baptized? And they said, "Unto (*eis, into*) John's baptism." Then they were baptized, "In (*eis into*) the name of the Lord Jesus. Rom. vi. iii. and Gall. iii. 27." "Baptized into (*eis*) Christ."—1 Cor. i. 13, Baptized (*eis into*) the name of Paul." 1 Cor. x. 2, "Baptized (*eis into*) Moses." 1 Cor. xii. 13. "All baptized (*eis*) into one body." Can we think that the Apostles would dare contradict the first and last words of Christ in the institution, to baptize into the name of the Father, and of the Son, and of the Holy Ghost? Would they dare to baptize into his name alone, omitting the name of the Father, and of the Holy Ghost? Would they dare to change the language of heaven *into*, for that not revealed, i. e. *en* or *epi*, meaning, *on* the authority of? We think not. No doubt they used such an expression as this; In the name of Jesus Christ, i. e. On the authority of Jesus Christ, I baptize you into the name of the Father, and of the Son, and of the Holy Ghost. Thus we are brought into union with the Father, and the Son and the Holy Ghost, as Israel was brought into union with Moses their lawgiver and head by being baptized *into* him.

Some may object that a man must be in Christ before he is baptized. I ask, then, how can such a man already in Christ, be baptized into him? On this point we have been sufficiently explicit in former numbers. We therefore conclude that poor erring man should stick to the words, the infallible words of inspiration,

Some contend for faith *alone* in salvation or justification, because in some texts faith is only named. On the same ground, some seem to contend for baptism in the name of Jesus Christ alone, because his name is only mentioned in the text. This is a dangerous course.

B: W. S.

CONVERSATIONS—NO. 9

C. L. I told you in our last interview, that I knew of no church that was keeping all of the commandments of God; and this being the case, I could see no propriety in leaving the church of which I had long been a member. I sincerely believe in christians being united. The doctrine for which Jesus prayed, that "all might be ONE as he and his Father are one" *must* and *will* prevail. But how it is to be effected, I am at a loss to determine. My conviction of duty remains the same, and I think, I can do more to bring it about by remaining in the same church, than if I were to leave and join another.

C. I regret to admit that you know of no church that is keeping *all* the commands of our heavenly Father. But while I make this admission, does it hence follow, that there is no church of Christ? You are aware that the church at Rome, Corinth, Galatia and many more of the primitive churches, did not, when the apostles wrote to them, keep all the commandments. Some were represented as carnal, and the apostles object was to teach them their duty. But although they were disobedient in some things, yet it never occurred to an apostle to say they were not the church of Christ.

C. L. For this reason, I conclude I am doing right by remaining where I am. All the churches are deficient in some points; and hence according to what you say, they are still the church of Christ; or rather are branches of the church.

C I have been accustomed to hear about the branch of Christ's church at this place and at the other place; but I am well satisfied, that the church of Christ has no

branch to it. You will please to observe that it was the CHURCH OF CHRIST at Rome, at Corinth, at Ephesus at Galatia, and not the branch of the church that was addressed. there is no analogy whatever, between the modern humanized churches now claiming to be the branch of the true church, and those addressed by the apostles.

C. L. Is it possible that you do not believe there are branches to the Christian church? Why I never heard this disputed before.

C. Whether you ever heard it disputed or not, is a matter of but small moment in regard to the truth or falsity of the position. I regard the idea as dangerous in its tendency, if we were to place it merely on the ground of expediency. Suppose we admit for the sake of examination, that the Methodist church is a branch of the Christian church—that the Baptist church is a branch and so of the Presbyterian, Episcopalian, Roman Catholic, Mormon and all, and then what follows? If this were true, it follows, that hatred, variance, wrath, strife, sedition heresy, are taught and acknowledged to be the doctrine of Jesus Christ; for it is admitted that all these vices are practiced by them. If one claims successfully to be a branch, on the same principle can all the rest prove they are branches. But I am certain you would not admit that all of these named are true branches. Then I ask which of them are the branches? I wish you to state.

C. L. I do not think I am bound to specify, although I do not believe all of them are true branches. Those that are *nearest* right however, you will surely agree are the true branches.

C. Indeed I cannot agree to any thing contrary to the word of God. I am sure out of all the sects, none are farther from being the church of God than the one that is *nearest* right, for this simple, yet plain reason, that it will deceive more. You must agree at once, that if it is *nearest* right, it is not *right* altogether. The church of God is a unit. It is the bride the Lamb's wife. It is perfect in all its parts. Every insti-

tution claiming to be that church, ordained and brought into being by the agency of human means, must necessarily be a counterfeit, and those that claim to be the *nearest* that church, must be the most dangerous. More will be deceived by them. A good counterfeit, is ten times as likely to deceive, as a bad one. Just so with that church, that claims to be nearest right.

C. L. Then you confine all truth to one church do you? And as a matter of course think you are right and all the rest are wrong—are nothing but counterfeits.

C. You jump too hastily at your conclusion. I have not said there was no truth in any of the churches named, I believe they teach many good truths and practice many good things. But are my premises correct?

C. L. Indeed I cannot admit they are; else the conclusion to which I arrived must necessarily follow.

C. Then let me ask you a few questions. Did you ever read in the Bible, of branches being applied to the church of Christ by the Savior or any of the Apostles?

C. L. I think I have. In John, 15th chapter, the Savior says “I am the vine, ye are the *branches*.” Here it is evident that the different churches are alluded to as branches.

C. In this you are certainly wrong. The Saviour was speaking to his disciples and representing that union which must always exist between the members and himself. He is the vine and all *Christians*, (not churches) are the branches. The branch is united with the vine, and from the vine derives all the principles of life. But again; the branches bear fruit, if in Christ, and the fruit is all alike, unless indeed some false husbandman endeavors to engraft other kind of branches into the vine. Religious horticulturalists have gone into the vineyard of our Lord and destroyed all the fruit. The grapes are sour, and the wine cheers not the soul. It produces intoxication, and those who have drunk of it are reeling and tottering—stumbling and falling.

C. L. I had never taken that view of the passage, and I am frank to acknowledge, that you have given me some new ideas upon it; but it looks so uncharitable to say that all the churches are wrong. In this, surely you are mistaken. Are there no Christians in the different churches?

C. I wish to convince you, that there is but one body or church on earth; and that out of the whole number now claiming to be branches of the Christian church, all are wrong. In our next conversation we will examine this point particularly. As it regards charity, I wish merely to remark, that I understand it to mean *love* to God. Love to God, is manifested by keeping his commandments, and if he has but one church on earth, and there are others made by men, claiming to be that church, the sooner we will prove our charity for them, by convincing them that they are wrong.

C. L. If what you say is the doctrine taught by the blessed Saviour and his apostles, I am willing to be convinced; but I am confident there are good Christians in all the churches.

C. I do not doubt that there are Christians among the various parties, but God requires them to come out and be separated from them.

C. L. Good night. May the Lord direct us unto all truth.

C. Amen, and amen.

D. P. H.

A CRITICAL REMARK.

John 17: 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Some, as Dr. G. Campbell and the new version translate this text thus: This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent. This translation makes the clause "to know thee, the only true God" exegetical or explanatory of the former clause i. e. to know God is eternal life, making eternal life to proceed from the light or knowl-

edge of God. This is the common understanding of the text.

Our translation conveys a different idea—that is, that eternal life is the cause of the light or knowledge of the Father and of the Son. This is life, eternal life, that they might know thee.” In the Greek, it is *hina ginooskoosi*. Literally it should be rendered, in order that they might know thee &c.” This is the literal translation of the words; for the conjunction *hina* governs the subjunctive mood, and has undoubtedly this signification according to Donnegan, Parkhurst and Greenfield. But the most certain criterion is, the apostles’ meaning. In this same chapter it is used 13 times in this sense. See also John iii: 21.—x: 10. Matt. xix: 13.—xxvi: 16. Heb. iv: 16. In this sense Parkhurst says, the LXX frequently use it. This translation of the verse accords with John i: 3.” In him was life, and this life is the light of men. This text has been generally reversed, as; “In him was light, and this light is the life of men. It is evident that none but men with natural life can see or enjoy natural objects around them; a dead man cannot see—his darkness cannot comprehend it. So mankind are spiritually dead, and cannot see, or know spiritual objects. Christ is called emphatically *the life, our life and this life is in his Son*. “He that hath the Son, hath life; and he that hath not the Son, hath not life.

We have frequently remarked, that out of the Son there is no life, “for God had given to us eternal life, and this life is in his Son.” Till we are in the Son, the second Adam, we are in death, being in the first Adam. This we think an axiom in theology.

Obj. But are not the scriptures spirit and life?

Ans. The scriptures are the revelation of the spirit and the life. They point us where and how these blessings are to be obtained. The *where*, is in Christ Jesus, in whom alone is life—the spirit of life. The *how*, is that we believe in his name, turn to him, and obey him, or come to him for life in his own appointed way. In obedience he gives the Holy Spirit or unction, by which they know all things—the eye salve is that

spirit, by which we see—that is the spirit of life in Christ Jesus, by which we are quickened into life, and then know the Father and the Son. This is the end of their faith, the salvation of their souls.

This Spirit our head, Christ Jesus, received in baptism. This same spirit is promised and given to obedient believers also in baptism. We are baptized into Christ Jesus, and then partake of his spirit and life, as the members of the natural body partake of the spirit, and life of the natural head—and as the branches partake of the spirit and life of the vine—baptized into one body, they all drink into the one spirit. This is the spirit by which we are created anew in Christ Jesus, or made new creatures in him—by which we see the glories of God and love him—the excellencies of Jesus, and follow him willingly—and the beauties of truth, and unreservedly obey it. Before this, we have only the form of knowledge without the power.

This Spirit and life, the apostle prayed, might be given to the Ephesian Saints more abundantly—Chap. i: 17.—That he may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened, that ye may know,” or in order that ye may know &c.

If this be a truth, it is all important that the christian world know it. We have become too much alarmed at the idea of enthusiasm, and have fled to the other extreme, spiritless formality. Nothing does formality dread so much as enthusiasm; and nothing does enthusiasm dread so much as formality—they appear to be at antipodes. There is danger that enthusiasm may terminate in fanaticism and skepticism; and there is equal danger of formality ending in the entire neglect of religion, and in infidelity. Here the two, first at antipodes, now meet together, and harmonize in irreligion. Enthusiasm, rightly defined, is fervency of spirit, and formality is attention to all the outward forms, and ordinances of the gospel. Religion cannot exist in any heart without a union of rightly defined enthusiasm, i. e. fervency of spirit, and formality, i. e. or obedience to all the forms of the gospel, formality

alone is not christianity, neither is enthusiasm, or a fervent spirit alone. They must be united in the same person to constitute a christian. "Not slothful in his business, fervent in spirit, serving the Lord &c." Rom. xii.

Reader, ponder seriously upon 1 John, i. vii. If we walk in the light as he is in the light, we have fellowship one with another." If we walk in the light—the light of life—the light proceeding from life, then we have fellowship one with another. Were all who profess christianity walking in the light of life, disunion, strife and contention would be unknown in christendom. All would be one, as the Father and Son are one, and the world would believe and be saved. "Be not drunk with wine wherein is excess, but be filled with the spirit.

B. W. S.

LECTURES ON MATT. V. VI. AND VII. CHAPS. AND LUKE VI.

SECT I.

This sermon of Christ on the mount is the only one penned by inspiration. It is a perfect model for imitation to all who profess to teach in his name. It is addressed to the understanding and to hearts of all; and were it again preached in the same spirit and manner as it was when first delivered by our Lord, the same effects would follow. For in conclusion, when he had ended these sayings, the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes. I wish to make a few general remarks, before I enter particularly upon the subjects before me:

1st, I have long viewed this divine sermon, the foundation or constitution of christianity; so our Lord has taught. For in closing his discourse, he said, "Every one that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock. And

every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house ; and it fell; and great was the fall of it." That man is wise in heaven's estimation, that hears these sayings and does them. He is the Lord's care, and is safe in all the storms of life, and death, and shall be forever blest. But that man, however wise according to the wisdom of this world, is foolish, who hears these sayings and does them not. He is every moment in danger from the storms in life, and must ultimately fall, and great, irreparably great will be his fall.

But say the wise of this world, Can we expect to be saved by hearing and doing these sayings ? I answer ; so thought the Savior; for he so declares, as seen above. Objection. Then there is need of no more scripture for salvation ; and why should we trouble ourselves about more ? Ans. " All scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." One man by honest industry and good economy acquires a competence of food and raiment, though coarse, yet by which he lives blest and happy. Another acquires not only these, but an abundance of delicacies besides, by which his pleasures may be increased. These are also set before the world, and denied to none, who will honestly strive for them. Thus all may be more blessed, speaking after the manner of the world.

A poor man, driven by the iron rod of want, has but little time and opportunity to read all the scriptures or hear them read; but he can spare time enough from his hard labor to read these sayings and do them, and be blest in the deed. Should he ever rise from the oppression of poverty, he can then improve his mind, and increase his happiness by reading the scriptures more extensively, and profitably.

Obj. But in these sayings of Christ, some of the very

fundamentals of christianity are not to be found, not even hinted at—as the doctrine of the holy trinity—the total depravity of man since the fall—of the satisfaction made to law and justice, by the death of Christ in the room and stead of the elect—of the doctrine of eternal decrees—of eternal unconditional election and reprobation,—that a sinner cannot believe and obey the gospel without the immediate influences of the Spirit—and a long train of collateral doctrines, which have long engaged the tongues and pens of the great and good of the earth.

Ansr. Though these fundamental doctrines, as you are pleased to call them, are not found there; yet it must be acknowledged that these sayings of Jesus heard and obeyed, make men wise unto salvation, without the belief of those doctrines. It had been better for the cause of christianity that *these fundamental doctrines you have named*, had never been introduced into the world. To me it is evident, that neither Christ nor his apostles introduced them, as now explained by their erring, fallible successors. They have been the cause of more hatred, strife, contention, war and bloodshed among Christians than of saving souls from ruin. For who was ever made a better man by the belief of them? They are but the opinions of men, and have unhappily divided christians for ages by-gone, and while they are zealously insisted on as fundamentals, that disunion must continue.

Christianity—that taught by Christ and his inspired apostles has been almost covered from view by the dust and rubbish of ages; and it is yet manacled by the cords of human systems, spun out of their own intoxicated brain.

These sayings, included in this noted sermon, cut too deep—require two great sacrifices from the proud and wordly minded, and are too spiritual, to suit the taste of a depraved world, or to be acceptable to them. This is the great reason why christianity has been so corrupted with philosophy, falsely so called; and frittered away into various jarring systems—systems, which re-

quire men of talents and erudition to study, and tell what christianity is.

Obj. But some of your own favorite doctrines are omitted also in this sermon, as faith, repentance, and baptism. Can these be dispensed with?

Ansr. These are certainly indispensable, and are included in the saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father, who is in heaven." Now it is the will of the Father, plainly expressed, that we believe, repent and be baptized. These we must hear and do. These are particular laws authorized by, but not expressed in this Constitution. But of this, more hereafter; and of other doctrine, not immediately brought to view in this sermon.

3dly. The christian character, duty, and reward, are plainly delineated here, and the opposite character is portrayed in lively colors—so plain that it must produce conviction to every one who looks at it.

4thly. This sermon strips the hypocrite of his saintly mask, and exposes him naked in all his deformity.

5thly. It teaches that perfection will be the end of hearing and doing these sayings, and that perfection consists in being and acting like God in his ways to the children of men. But of all these things we shall particularly speak in our following lectures. We need practical, heart searching truth, more than the speculative and philosophic doctrines of the age in which we live. We need a greater reformation of the heart, than of the head, in order to grow up into Christ Jesus, and be as he was, and still is—in order that we may be profitable to the unbelieving world, and at last obtain the eternal inheritance of the saints in light. O! for a revival of God's own work in the world! O! that we all may be christians indeed—sacrifices salted with divine grace? O Lord! may thy truth shine as the sun upon our benighted, frozen world! May all that profess the name of Jesus be filled with the spirit, and bring forth the fruits of love, joy, peace, long suffering, gentleness, goodness, fidelity meekness and temperance. Amen.

B. W. S.

We are pleased to see the following article in the columns of the *Millennial Harbinger*, and lest our readers may not all have seen it, we have transferred it to our columns, well assured that it will be acceptable.

IMPROPER USE OF THE NAME DISCIPLE.

Nothing can be plainer to the reader of the New Testament, than that the name Disciple is used in an integral sense, as applied to the whole body of believers in Christ. It is descriptive alike of all. Every believer in Christ was his disciple. The name was used for the obvious and appropriate reason that the believer put himself under Christ as his teacher, and the business and intention of the submission was to learn of him. Christ was his teacher, and he received his instructions. Hence the simple and unostentatious name of *disciple*. All who received his doctrine and owned his authority, were thus designated, until his followers became a great and numerous people, and began to attract the attention of all classes of men. In their discourses with one another they still spoke of each other under that humble and primitive appellation. But how shall others speak of them, and what shall the world call them? When they had now become the subject of daily conversation and inquiry throughout the Roman world, what was more natural, what was more to be expected, than that the new people should receive the name of their leader? It was every way to be expected, and honorable enough, undoubtedly. The name once given, its appropriateness soon made it patent; and among the enemies of the cross, the term Christian is universally given to the followers of the Redeemer. Under this name the multitude revile them, annalists record their history, and Emperors issue against them their edicts of persecution. King Agrippa is almost persuaded to become one. Myriads, wholly persuaded, forsake property, place and power, for the cross, the shame, and fortune of the Christian. The disciple seeks not to shun the

name. When he takes the cross he becomes a Christian, and glories in reproach for the name of Christ. An item in their history, so obvious and important, is worthy of a note from the pen of inspiration to tell where the name was first given. "*The disciples were called Christians first at Antioch.*" It does not appear that the name disciple passed into disuse when this one was given. It is certain, indeed, that it did not. Both went on in common use, DESIGNATING IN EVERY CASE THE VERY SAME PEOPLE.. '*Disciples were called Christians.*' *Christians were disciples.* True, the one name was given for one reason, and the other for another reason. But that altered not the fact. Both were used, and always with exactly the same extension. Every disciple was a Christian, and every Christian was a disciple. Now why should not believers in this age, speak of one another as they did in the primitive Christian age? They are, equally with them, "saints," "brethren," "holy brethren, partakers of the heavenly calling;" and why not discourse of each other in the unassuming and affectionate style in which our brethren were wont to accost each other, who saw and heard the Apostles, the great Apostles, the good Apostles? In the effort to restore the pure speech of the pure age, we must be careful to apply these terms according to their New Testament usage. It is discovered that there is an application of the term "disciple" coming into use which is not warranted in the sacred writings. In the church the plea is widely sounded to return to original ground, and to the original customs of the church. Those who urge this return to primitive order, have fought against receiving the name "C—ites," "Christian Baptists," &c., and have chosen with the brethren of the pure age to be known as disciples. The consequence is, that this name is in many instances used by us and by others in an *exclusive* sense, as belonging only to ourselves; and not as it originally was, the inheritance of all the followers of the Lord Jesus. This is to make it sectarian, to take it from its high and comprehensive use, in which it covered all the open and willing friends of our Lord,

and give it to a part, and only a part of his followers. This is to use a scriptural term in an unscriptural sense; and it is as sectarian and unwarranted as any of the unscriptural epithets which have so disorganized and dishonored the once united and peaceful church of the Lord Jesus.

The impropriety of this exclusive use will perhaps be more apparent when it is remarked that it is used not only as a *name*, but also as an *adjective*, with the same unscriptural limitation. Thus a brother speaks of attending 'disciple meeting.' It is the first time that such or such a person ever attended '*disciple* meeting.' We sometimes hear of '*disciple* preachers,' and '*disciple* doctrine.' We not unfrequently hear inquiries for the '*disciple* hymn-book;' it is presumed there will soon be '*disciple*' meeting-houses built, if indeed there are not already some erected. Now, this is at best, only half the language of Canaan; the other half is of Ashdod. This is to do for this word what Micah did for the young Levite, to make it do service for one family; or, at least, what Dan did for this same young Levite, to make it stand for a single tribe instead of all the nation.

But it may be asked, "How can we avoid it? Must we not have some way to speak of ourselves, to distinguish us from other denominations?" From other denominations! If we are a denomination among the denominations, if we are a party among the parties, a sect among the sects, then let us know it, and let us be candid enough to acknowledge it. If, however, it be so, then wherein do we excel, except that our sect may be a little more scriptural than other sects? If it be so, then have we missed the goal; then hath the mountain labored, and a mouse been brought forth. But if it be not so, if we are Christians simply, holding Christ the head, and walking as did the brethren eighteen hundred years ago, by the Lord's own rules, made known in his own book; if the churches in Christ now are indeed churches in Christ, then let us speak of them and of the Lord's servants as the Book does. That will be easy, and it will be right. A brother was

once asked by a celebrated revivalist if he was a Christian? To which he replied, that he was. He was asked to what church he belonged? He answered, to the church of Christ. The preacher, not satisfied, asked, To what branch of that church? The brother replied, To the branch that meets in the town of R—, C— county, Ohio. That was scriptural.

It ought to be remembered that the very same people that were disciples, and none others, were called Christians. How, then, can we appropriate to ourselves alone this original title? Are there no Christians on earth but those who unite in this plea for the *ancient gospel*, and ancient order of things? Surely there are. There are many Christians all abroad. Then are there many disciples all abroad; for *Christians are disciples*. But a disciple is not always a '*finished* disciple.' Neither are they always in the path of duty. Sometimes they wander like Peter. But then it is their duty to return, like Peter. Sometimes the disciples are in a schismatic state, as in Corinth, and are found enrolled in different parties. They are disciples still, but disciples not of duty; and if Paul were to arise and address another letter to the church, to this vast and contentious Corinth, he doubtless would rebuke them sharply, and admonish them to come out of that state. But they do not cease to be the one as long as they are the other. When they are no longer Christians, then and not till then, have they lost the character of disciples.

But still some may inquire, 'How shall we designate our places of worship? How shall we describe our churches, and speak of the advocates of the *cause we plead*?' Brother, permit me to amend your questions: 'How shall we designate the places where the Lord is worshipped? How shall we describe the churches of God, and speak of the preachers of the gospel?' If the correction of your questions does not tell you how to speak of them, perhaps you will receive sufficient information from a careful perusal of Luke's manner of describing them. See Book of Acts. * *

See to it, brethren, that we do not allow corruption

to grow apace on us,—that we do not ‘condemn ourselves in the things which we allow.’ A. S.

REMARKS.

On this article we wish to suggest a few remarks.

1st. We are pleased to find that brother A. Campbell so highly approves these sentiments. He will no longer contend for *Disciples* as our family name, in future; no longer will he reject the name *Christian*, because others had taken it before us.

2. We are not satisfied, and very far from being convinced, that the name *Christian* was imposed on the disciples of our Lord, by the Pagan world, as our brother insinuates; we must insist that it was given by divine appointment. Acts xi. 26. “And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called christians first in Antioch.” Griesback is, I believe, universally admitted to be the standard of the Greek Testament. It is well known by all Greek scholars, that the rendering of the verse in Griesback *literatim, and punctuatim*, is, And it came to pass that a whole year they assembled themselves together in the church, (or were assembled together in the church,) and taught much people, and called by divine appointment, the disciples christians first in Antioch. We are well assured that no Greek scholar will deny this to be a just translation. If it is, then it plainly follows, that the Pagans did not give the name *Christian* to the disciples, but that Paul and Barnabas did it by divine inspiration. It is a pity that the learned world will not disabuse the minds of the unlearned by making this acknowledgment.

None can deny that the Greek verb *didaxai* (taught) is an active verb, having Paul and Barnabas for its subject; as, *They taught much people*. None can deny that *chrematisai* (called) is also an active verb in the same mood and tense with *dedaxai* and connected with it by the conjunction *and*, having the same subject, Paul and Barnabas. Therefore, it follows that as Paul and Barnabas taught the people, so they also called the

disciples Christians. We have with Doct. Doddridge, Clark and others, translated the word *chrematisai* called "by divine authority." We are constrained to this, because in every other place, where it occurs in the New Testament, it is so rendered, or plainly conveys this idea. The word occurs in Matt. ii. 12 22. Luke ii. 26. Acts x. 22, xi. 26. Rom. vii. 3. Heb. viii. 5, xi. 7. xii. 25, and as a noun, Rom. xi. 4.

Had the Pagans, by way of reproach, or propriety, called the disciples christians, the common Greek words *kaleo*, *lego* or some other familiar word would have been used, and not *chrematisai*. As we have written on this subject lengthily in former numbers, we forbear further remarks at this time.

We wish our readers particularly to attend to the article above written. We have omitted a few sentences of it towards the last, because though approved by us, were thought irrelevant to the point.

B. W. S:

HORRIBLE MASSACRE—DESTRUCTION OF THE NESTORIAN CHRISTIANS BY THE TURKS.

We have before stated in brief, some of the facts respecting this massacre, but the circumstances connected with this sad event are more fully detailed by a correspondent of the London Morning Chronicle (writing from Constantinople under date 17th of August,) as follows:—*N. Y. Express*.

"You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians. or Chaldeans. Letters received the day before yesterday contained a deplorable account of the results of the attacks of the United Troops. They had penetrated into the centre of the Tryaree district, burnt the villages and churches destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to the accounts, five brothers of the Patriarch have been slain, his mother was cut in

half, and his sister horribly mutilated. The patriarch himself had fled to Mosul, and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, which had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mahommed—which, in his simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and had escaped the corruption of religion, of morals, and of character, so conspicuous in all other christian sects of the East—has now, in the weakness of Mahomedanism, and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature in their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians have retained their independence for centuries. The first western traveller who succeeded in penetrating into them, was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by the French political agents, endeavoured to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During the last

winter the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare amongst themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians, enabled them without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence.

They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation—in fact, became the tools—of the French political agents. Mr. Badger enjoyed the support of the British local authority.

A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American Missionaries. Mr. Badger and the Romanists renewed their separate attacks. Both had interviews with the Patriarch, and both believed they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism, and French influence in the mountains; the French, in return, the danger of English influence. At length, the combination we have described was formed, and those alone who were innocent have fallen victims to the intrigues of men who announced themselves to them as their only saviours—the ministers of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhab-

itants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and English Roman Catholics.

The second event to which we have above alluded, as showing a disposition on the part of the Porte, to return to the ancient anti-Christian system, is the threatened execution of an American, which is hourly expected, notwithstanding the most powerful exertions in his favor on the part of the foreign embassies. The crime of this man is the recantation of a profession of Mahomedism, said to have been made in an hour of intoxication. Should the Porte persist in his capital punishment—which there is every reason to fear will be the case—the sympathies of all Christians will certainly be enlisted against the Government. Since the unfortunate Servian affair, the Porte has assumed an attitude which may perhaps, be justified by plausible arguments but is injudicious in the extreme, and may end in the destruction of this country. Abandoned by Europe in a question which ultimately affected her power, her pride, and her independence, Turkey has made a last effort to regain the position she enjoyed a century ago—a position of isolation and defiance.

Such are the feelings of the present Ministry and Divan. We may talk of Russian intrigues and Russian aggression, but the time may come when the policy of Lord Aberdeen may be recognized as the first great blow to the existence of this empire. It may, perhaps, appear ridiculous to connect a public execution with the Servian question, but those who understand eastern policy will be able to trace the connection of these events, when the execution is taking place, to show the contempt felt by the Porte for Christendom and for British influence.

The number of persons who have perished has not been ascertained. The population was about 100,000. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.

SELF DEFENCE.

We have received notice from many parts, that the Messenger is received, when received at all, very irregularly. We can assure all our patrons, that we have been very particular in mailing every number, so as to reach our most distant subscribers in the United States, by the middle of each month. We regret that there should be cause of complaint, but it is by no means owing to neglect on our part, nor should it be charged to us.

Our exchange papers are irregular, and some of the numbers we have not received at all. Not a number, of the "*Zenia Reformer*," has arrived at our office for near a month and a half. We receive about one half of the "*Christian Journal*" and very seldom any of them in good season. We mention this, to shew that there is fault in some other quarter, and do sincerely trust, that Cæsars government, might render more facility in the transportation of news.

We do not like to complain, but really it is hard to keep silence, when every failure of the MESSENGER is most generally attributed to us. Will our patrons, be very careful to make particular enquiry for their MESSENGERS at their various post offices, and by this means, the postmasters will look into the irregularities, and we trust will soon obviate them. We shall endeavor, punctually to have all the numbers mailed, the first week in each month, and hope we shall not be under the necessity of making another apology soon.

EDITORS.

THERE IS A REST.—In this day of theorizing and speculation, this day of agitation and excitement, when the soul has wandered through all the systems of creeds

and metaphysics, like Noah's dove, without finding a place to repose; how sweet to return, and in the heart to hold communion with God? To feel a calm submission to his will; under whatever adversities, or afflictions, we may be called to pass; and unshaken confidence in his divine protection and support, though all earthly comforts fail and die—to feel this, is to know a happiness that the world with all its enchanting splendors can never impart. Here, is a fountain of consolation, that will never run dry. Here, the soul gains a victory of the world; and amidst its turmoils, afflictions, cares and woes, it rests, and sweetly rests in the bosom of God.—*Chris. Pallad.*

NOTICE.

The Junior Editor, expects to be in Lexington Ky., about the middle of November, to spend a few weeks, and our agents will please avail themselves of so favorable an opportunity to settle their accounts for the MESSENGER.

OBITUARY.

MILLERSBURG, September 3rd, 1843.

MY DEAR BROTHER STONE: --This will inform you of the decease of my dear Jane, she died on the night of the 21st of August, without a sigh or struggle. For about ten days previous to her death, she seemed greatly anxious, that no narcotic medicines should be given to her; and her request was scrupulously complied with. She retained her reason to the last hour of her existence. There was nothing of excitement about her, she spake of death with all the calmness of entire submission, she said to me a few days before her death, that, if it could be consistent with the will of God to raise her up, she would rather live, but that if he had otherwise determined she was ready to go at any time.

But notwithstanding her readiness to go, and her intire resignation to the will of her heavenly father, I feel alas! but too sensibly that I was not fully prepared to give her up, and that in her I have sustained a loss never to be repaired, while this frail life shall last; and I am sure that it would not be saying too much for a bereaved husband to say, that in her I have lost as much as any man could lose in a companion. I can truly say, that she was my sunshine in every storm, and the rainbow of peace on every cloud of adversity that hung over, and lowered around me for the last twenty six years of my life. But why should I speak of her worth to you? you have known her from her infancy, you saw her on her death-bed, you baptized her, you knew her whole history, and of course you know that I have lost an affectionate and devoted wife, and you have lost in her a sister, a friend, than which a more sincere one never lived, and her brethren and sisters and relations, who knew her best, can best appreciate her loss. She has been a member of the church of Christ

for more than a quarter of a century. She went before me, and by mild persuasion led me into the church here, and she has gone before me to rest in the bosom of her God, O ! may I be prepared to follow her. She said in her last illness, that she had not at all times lived up to her privilege as a christian. O, what a lesson this to me! J. IRVIN.

MILLERSBURG, September 18th, 1843.

DEAR BROTHER STONE:—I this day received the news of my mother's death, she died at brother Stephen M. Irvin's, residence in the State of Ohio. The other letter that I wrote to you by brother G. W. Bayan, will inform you concerning my wife's death, and this of my mother's. She died on the 28th of July last, in the 93rd year of her age. J. IRVIN.

The memoirs of her life as written by her son, we would willingly print ; but they are too long, and can only interest her friends; should it still be required of brother Irvin, we will insert it in next No. Of this, he will advise us in due time. EDITORS.

Bro. J. T. Johnson reports to us 23 accessions at Grassy Spring, Ky., at a meeting about middle of Sept.

POETRY.

“THY WILL BE DONE.”

“My God, my Father, while I stay
Far from my home, on life's sad way,
Oh teach me from my soul to say,
‘Thy will be done.’

Though dark my path, and sad my lot,
Let me be still, and murmur not,
But breathe the prayer divinely taught,
‘Thy will be done.’

If thou should'st call me to resign,
What most I priz'd—it ne'er was mine,—
I only yield thee what was thine.
‘Thy will be done.’

Should pining sickness waste away,
My life in premature decay,
My Father, still I strive to say,
‘Thy will be done.’

Renew my life from day to-day,
Blend it with thine, and take away,
All that now makes it hard to say;
‘Thy will be done.’

Then when on earth I breathe no more,
The prayer oft mixed with tears before,
I'll sing upon a brighter shore,
‘Thy will be done.’

The Christian Messenger.

VOL. XIII.

November, 1843.

NO. 7.

SYNOPSIS OF THE REFORMATION OF THE 18TH CENTURY—*Continued from page 164.*

A few of us, Presbyterian preachers, Robert Marshall, Richard McNemar, John Dunlavy, Barton W. Stone and John Thompson, began a new strain of preaching—new to the men of that generation; but as old as we thought, as that of the apostles. We proclaimed to all, that they were depraved by sin, and must be born again by the Spirit, or never enter the kingdom of God.—We yet insisted that conversion was to be effected by faith in the gospel, and obedience to it—that though men were depraved, yet not so depraved as to be unable to believe the gospel, seeing God had given us in his word sufficient evidence to believe, independent of extra-almighty power. In the spirit of truth and fervency we preached to the listening, anxious multitudes, the gospel—urged them to believe it, and turn to the Lord for life and salvation—that now was the accepted time, and now the day of salvation. To day they must hear his word, and not to harden their hearts, by delay, unbelief and disobedience, as did the fathers in the wilderness.—Those long neglected and hidden truths, delivered in the spirit, had a powerful effect upon the people. They saw no escape from ruin but by immediately believing the gospel, and coming to Jesus for salvation, coming just as they were in all their filthiness and sins in order to be saved from them—saved by grace through faith.

This strain of preaching subjected us to the charge of heresy, and petitions were preferred to presbytery to examine two of our number on this charge. The

matter ultimately came before the synod of Kentucky, by which the doctrine was condemned as hereitcal, and contrary to their standard. While the synod were engaged in this business, the five ministers above named, foreseeing the results, retired and drew up the following protest:

“To the Moderator of the Synod of Kentucky,
 # “Rev. SIR,—“We the underwritten members of
 ‘Washington and W. Lexington Presbyteries, do here-
 ‘by enter our protest against the proceedings of Synod,
 in approbating that minute of the Washington Pres-
 ‘bytery, which condemned the sentiments of Mr. Mc-
 ‘Nemar, as dangerous to the souls of men, and hostile
 ‘to the interests of all true religion; and the proceed-
 ‘ings therewith connected: and for reasons which we
 ‘now offer, we declare ourselves no longer members of
 ‘your rev. body, nor under your jurisdiction, or that of
 ‘your presbyteries.

1. “We conscientiously believe that the above min-
 ‘ute, which you sanctioned, gives a distorted and false
 ‘representation of Mr. McNemar’s sentiments, and that
 ‘the measure was calculated to prevent the influence of
 ‘truths of the most interesting nature.

2. “We claim the privilege of interpreting the scrip-
 ‘ture by itself, according to Sec. 9, Chap. 1, of the
 ‘Confession of Faith; and believe that the Suprme
 ‘Judge, by which all controversies of religion are to
 ‘be determined, and all decrees of councils, opinions
 ‘of ancient writers, doctrines of men, and private
 ‘spirits, are to be examined, and in whose sentence we
 ‘are to rest, can be no other but the Holy Spirit speak-
 ‘ing in the scriptures.

“But from the disposition which synod manifests, it
 ‘appears to us, that we cannot enjoy this privilege, but
 ‘must be bound up to such explanations of the word of
 ‘God, as preclude all farther enquiry after truth.

3. “We remain inviolably attached to the doctrines
 ‘of grace, which through God have been mighty in
 ‘every revival of true religion since the reformation.
 ‘These doctrines however, we believe, are in a measure
 ‘darkened, by some expresssons in the Confession of

‘Faith, which are used as the means of strengthening
‘sinners in their unbelief, and subjecting many of the
‘pious to a spirit of bondage. When we attempt to
‘obviate those difficulties, we are charged with depar-
‘ting from our standards, viewed as disturbers of the
‘peace of the church, and threatened to be called to
‘account. The proceedings of presbytery have fur-
‘nished the world with ample encouragement in this
‘mode of opposition; and the sanction which those
‘proceedings have now received from your rev. body,
‘cuts off every hope of relief from that quarter, from
‘which we have at least faintly expected it. We
‘therefore feel ourselves shut up to the necessity of
‘relieving you from the disagreeable task of receiving
‘petitions from the public, and ourselves from being
‘prosecuted before a judge* whose authority to decide
‘we cannot in conscience acknowledge.

“Rev. Sir,—“Our affection for you as brethren in the
‘Lord, is, and we hope shall be ever the same; nor do
‘we desire to separate from your communion, or to ex-
‘clude you from ours. We ever wish to bear and for-
‘bear in matters of human order or opinion, and unite
‘our joint supplications with yours for the increasing
‘effusions of that divine Spirit; which is the bond of
‘peace.

“With this disposition of mind, we bid you adieu,
until, through the providence of God, it seem good
‘to your Rev. body, to adopt a more liberal plan, res-
‘pecting human creeds and confessions.

‘ROBERT MARSHALL,
‘JOHN DUNLAVY,
‘RICHARD McNEMAR,
‘BARTON W. STONE,
‘JOHN THOMSON,

“Done in Lexington, Kentucky,
September 10th, 1803.

Having delivered our protest to the moderator, we
retired from synod immediately. The synod sent a
committee after us “to bring us back to the standards
and doctrines of their church.” The committee failed

* Confession of Faith.

to effect their purpose. After this we constituted ourselves into a presbytery, known by the name of the presbytery of Springfield. After our adjournment, the following resolution was handed us from synod.

“On motion, resolved, that Messrs. Rannels, Houston and Kemper, be a committee to wait upon Messrs. Marshall, Dunlavy, M’Nemar, Stone and Thompson, to inquire of them, what objections they have to our Confession of faith, or to any part of it, which they have in their remonstrance, declared they could not submit to be judged by; * and that they transmit said objections to us in writing on tomorrow morning, or before the Synod rises.”

As several of us were under the necessity of leaving town that night, we addressed the moderator the following letter.

“Rev. and Dear Sir.—We received your resolution ‘from a member of your committee, requesting us to ‘give you a statement of our objections against some ‘parts of the Confession of Faith. We have taken the ‘matter into consideration and resolved to comply. ‘But it is out of our power to state them to you as soon ‘as you require; but will without fail give you a statement at your next annual session. A party is not our ‘aim; and this we hope to evince to you, and to the ‘world at your next session. In the mean time we design to proceed no farther than circumstances may require. Brethren, you are in our hearts to live and die ‘with you: our hearts are bound to you in love. We ‘hope your intentions in doing what you have done, ‘were good; but we still believe as we stated in our protest. In the mean time let us unite our prayers to our ‘common Lord and Father, that he would in his kind ‘providence heal our divisions, and unite us more closely in the bonds of love. We remain, dear brethren, ‘as ever united to you in heart and affection.

‘ROBERT MARSHALL, JOHN DUNLAVY, RICHARD
McNEMAR, BARTON W. STONE, JOHN THOMSON.”

* I have always objected to it, and have frequently informed the public, that I never received the Confession of Faith, either at my licensure or ordination, only so far as I saw it agreeable to the word of God.

A RAMBLE, CONTIUED FROM PA. 171.

In our last No. I promised our readers something more interesting in my ramble than what I had written. I shall now endeavor to redeem my pledge.

With great pleasure, I saw and heard many of our preachers; and as such, I am happy to acknowledge they are not inferior in intelligence, and piety, to any I have known of any denomination through a long life. They are devoted to the work of the ministry, and are successfully engaged in winning souls to Christ, the Lord. Many of them are men of letters, and some of the younger are self-teachers, and by the occasional help of the learned, are advancing in the knowledge of the Greek, and of useful science. This is highly commendable, and will enable them to be more extensively useful to the world.

I have long thought, and yet think, that the manner of receiving subjects to baptism, both where I have been, and at home, is objectionable; and it may not be improper to state those objections.

I frequently have observed strange preachers, and some very young, after having addressed the congregation, give an invitation to all that believe, to come up to the pulpit or stand, and confess the Savior. A number come up, and some of them, children of ten or twelve years of age. The preacher, a stranger to all, and they to him, asks, Do you believe with all your heart that Jesus Christ is the Son of God? They assent by some sign, either by a word, or a nod, and he receives them to baptism, without enquiring, whether any member of the congregation can forbid water. Even inspired Peter made this inquiry before he baptized at the house of Cornelius. Very probable some members would wish to have the baptism of the new convert deferred, till they were better satisfied of his repentance for sins, of which they knew he was very recently guilty. But he is baptized straightway, and becomes a member of the church without the voice of the Bishop, or Elders, or of the congregation. Query. Would it not seem more commendable, that the Bishop, or Elders of

the church (if such there be,) to take the confession of such, than a stranger? Certainly they are better known by the Bishop, than by strangers.

But I may be asked. Would you exclude or forbid any to be baptized, who agree and confess that they believe in Jesus Christ with all their heart? I answer: There are many who assent to this, without knowing the meaning of the words, *to believe with all the heart*. Before I ask them the question, I explain what is meant by the term; as that the person is in heart convinced of sin, and his need of, and desire for salvation—that he is fully and heartily resolved and determined to forsake all sin in heart and life, to yield obedience, an unre-served obedience to all the known commands of the Lord in future,—that he does repent for his past sins, and has determined by the grace of God to sin no more—that he will deny himself, take up, his cross daily, and follow Jesus to the end of life. I then ask them, Do you thus believe with all your heart? If they agree, I then ask the congregation whether any can forbid water, that these should be baptized. If none forbid, we baptize them in the name of the Lord Jesus, into the name of the Father, and of the Son, and of the Holy Ghost. When they shall come formally to claim membership with the church, and to be acknowledged by the church, a particular statement of christian conduct is made—as, that such as are parents should bring up their children in the nurture and admonition of the Lord—to keep up worship evening and morning in their families, and in secret—to walk soberly, circumspectly and Godly in the world—to grow in grace and in the knowledge of the Lord—to make the Bible the man of their counsels, &c.

Obj. But is not faith alone sufficient to entitle to baptism? Ans. Just as much as faith alone entitles us to salvation. We argue against the latter successfully; proving that the faith, which saves, implies repentance and obedience; and why not thus argue in the first case?—that the faith which entitles to baptism, implies also repentance, conversion and obedience?

Obj. But we follow the scriptures in the very letter;

for Philip said, If thou believest with all thine heart, thou mayest be baptized. Ans. So we all should act after having explained the term *with all the heart*. Philip did not say, as Peter did, "Repent and be baptized"—for doubtless he was convinced of the Eunuch's repentance before.—Nor did Peter say to the Pentecostians, Believe and be baptized, for he was well convinced of their faith before. Let us remember, Philip was not in a church when he baptized the Eunuch, but in a desert place.

Another thing I have with pain observed every where, that the preachers who are the most successful in making proselytes are more popular and more esteemed than those who are honestly engaged in teaching the young converts how to conduct themselves in the house of God, and in the world. The first class are engaged in sowing; the latter in watering and reaping, and securing the grain; without which, all would be lost. The people do wrong in esteeming one class before the other. There is danger too in this conduct. Some, especially the young, are tempted to be puffed up and vain—and some appear to be pleased above measure to report great numbers by them *introduced into the kingdom*. If the suspicion be unfounded, I hope for forgiveness. The Lord has appointed different gifts in the church, among which are teachers and pastors, as well as Evangelists. Let all the faithful be highly esteemed for their work's sake.

Obj. But should not reports of success be made for the encouragement of the Saints? Ans. Certainly; but let the big *I* be concealed under the cloak of humility, or else the report will lose half its weight on the minds of the hearers. My sons, be humble, and give all the glory to God; and look not for, nor wish for praise from man. And you, teachers and pastors, endeavor to form the mind and life of the espoused to Christ, and who are put under your care to educate, agreeably to his taste, that at last you may present them as a bride ordained for her husband, without spot or wrinkle or any such thing; then shall you have that praise and reward denied you by men. You cannot now boast of your

hundreds added to the church by your instrumentality; but the Lord will say, Well done, good and faithful servant, enter thou into the joys of your Lord. You will enter, bringing your sheaves with you.

The labor of sowing is light, compared with the toil of a teacher or pastor. He must warn the unruly, comfort the feeble minded, and support the weak,—he must do this from house to house—he must visit the cottages as well as palaces in order to administer the word of life—he must attend upon the sick and the dying—he must rebuke as well as exhort, and he often gains nothing but frowns and hard speeches—he must attend to order in the house of God, and rule well. Who is sufficient for these things? But poorly is he rewarded for his labors with earthly goods; but the Evangelists generally are the favored ones, when any pecuniary reward is given.

Co-operation meetings are frequent—the great purpose of which is to raise money, in order to send forth Evangelists in the world. This is well. But is any thing said or done for poor rulers and teachers in the churches? Evangelists make proselytes, but teachers and rulers must finish the work, to make them christians. Ought they not to be supported in their work, as well as Evangelists? Surely they ought. Is it right that a congregation should withdraw from their teacher that necessary support, and give it to the Evangelists? No.

I cannot view such things wherever practised, but with disapprobation. We must have order, or not prosper long. Let every congregation have a ruler, or Bishop, or Elder, (not a dumb one, not one that always, except Sundays, stays at home, and thinks he has nothing to do, but to deliver a dry harangue to the people, and return home again) and let such be supported by the congregation, that he may be without care for his family, and for visitants.

B. W. S.

(To be continued.)

For the Messenger.

WANTS OF THE CHURCHES, AND SIGNS OF THE TIMES.

NO. 1.

BROTHER HENNDERSON.—Though I am not a member of your communion, I am a reader of the Messenger; and I ardently desire both the purity, the prosperity and union of all those, of whatever name, who in truth take God's holy word, as their only authoritative teacher in faith and practice. In the last number of the Messenger, I have seen some very cheering signs of good, if I mistake not, to your church, and through it to the world.

The christian church never has prospered, and never can, without a pious, talented, learned, laborious, and PAID ministry; and whatever branch of the church attempts, in our age of the world, to get along without such a ministry, must soon fall into contempt. All denominations are becoming more and more convinced of this; and shall professed reformers either be less wise, or more willing to remain in ignorance, than others? Do those who throw themselves naked and unprotected on God's truth alone, need to call a less power of learning, and talent, and piety, to their aid, than others who adopt settled and hereditary forms? The Devil would be glad to persuade either them, or any other branch of the church of this; for if so, in a learned and fastidious age, he can soon bring them into contempt; or at least shut them out from the control of that mind, which does and must move the world. Weak and popular declaimers, glorying in their own ignorance and shame, and foolishly affecting to despise those above them, may like this doctrine, and like to commend it to the avarice of the people. But it can stand only with the most ignorant and uninformed, not to say vicious portions of the church. The word of God, and all human experience, as well as the laws of human society, are against it.

I said "*pious*" first, because beyond all question piety, sincere and ardent devotion to God and to Christ, is the first requisite in a christian preacher; and without this, all else is nought, or worse than nought. (See 1. Cor.

xiii.) But though I said "*paid*" last, I do not mean least: for neither a pious, nor a learned, nor a talented ministry can ever be secured *without pay*. True, you may find men who will ride about, and bellow, and brawl, and rant for nothing; because it is their nature, and it is all they are fit for. Occasionally a good, and devoted, and talented man will work a while for nothing, rather than see nothing done; so some good men will occasionally build their neighbor's houses for nothing, or give their children bread, rather than to see them freeze or starve. But to attempt to supply a whole church with proper religious instruction *without pay*, is as absurd as to think to find men to build all our houses, teach and feed all our children, and raise all our crops for nothing. No man of common sense expects to have his children instructed in science for nothing: indeed most would be ashamed to ask it, who are nevertheless under the influence of such a mean and sordid avarice, that they are not ashamed to ask to have both *themselves and their children* instructed in religion for nothing. Now the exigencies of reform can never be provided for in this way. An able ministry costs money, as much as an able board of Education, or of Physicans, or Lawyers, and it cannot be secured without money: able men ought not to work without pay, if others are able to pay them; and even if they ought, all experience shews that they will not. There is as much sense, and scripture, and religion, in a man's begging shoes for his family for nothing, as there is in his begging their religious instruction. Such ideas have no foundation, but in the most drivelling and detestable forms of avarice and fanaticism: they will do well enough for Mormons, (and even they are becoming ashamed of them,) but they will never do for reformers worthy of the name. Such a body ought to have the most learned, and able, and devoted ministry in the world; but they can never get them without supporting them. Let your talented young men see that they can be *supported*, then they will seek to qualify themselves for their station; but let them see no such prospect, and they will leave the church to the care of those who choose to stroll about and preach

because they are neither fit for that, nor any thing else. I do not say, that this is the case with all, or any of the Evangelists of the church at present; but I say such is the tendency of the begging system, wherever adopted. A church that wants to "beg its preaching" cannot be worth much; and those who have nothing else to do, but to stroll about and pander to such parsimony, cannot be much better. Christians expect to give both Bibles and preaching to beggars and heathen, who cannot receive them without, but they expect *professed christians* not only to pay for their own Bibles and preaching if they are able, but also, to do something to furnish the same to others who are both helpless and destitute. This is the true principle both of honor and of christianity. And the great principles of christian union and reform cannot move on without both these. Our church members must shew themselves to be both *honorable* and *christian*, not niggardly and selfish men. This then is one of the bright signs in your recent papers. Your preachers are evidently becoming more and more awake to this great subject. They begin to see it, as it really is: they find that a preacher is a human being, who must be fed and clothed, buy books, spend time and money, and toil hard through long years of study and effort, if he would be fully furnished to grapple in with all the delusions, that beleaguer and beset the path of the sincere reformer. They also begin to see that oftentimes that which costs nothing, is actually worth nothing, and that the real piety and power of the church is greatly suffering under the present loose system, always better adapted to foster the avarice than the piety of her members. But where are your young men fitting for the great work? Surely multitudes in so numerous a church ought to be storing their minds and preparing themselves for the great battle of reform. Surely they see the advantage which one such man as Alexander Campbell, has over a thousand ordinary minds. Why are the young men zealous for the purity of the church, not following in the steps of a leader, on this point, at least all the world will allow, a worthy example? Surely they are not

waiting for the establishment of a Sectarian institution of their own, for this would be to suppose them Sectarians!! No, thousands of young hearts in your church, are at this moment panting after that knowledge and mental discipline, which they know they need to fit them for their work, and place them on a fair level with other denominations; but they see no provision by the church either to aid them in the course, or to support and sustain them comfortably, after they have expended years of toil and time. Be assured, dear sir, that every christian man, whose soul is not totally blighted with Sectarian prejudice, will rejoice to see that your church is waking up to the importance of this great subject; and how can any one, who with you believes in the "Bible alone" and the "unity of the faith" help rejoicing at it? Permit me also, dear sir, to say that the fact, that you have been among the first to arouse attention to this all important subject, has surely not lessened either yourself, or your periodical in my affection and esteem. But there are other cheering signs of good in some of the last numbers, in which I even more rejoice than in this, and intended to have adverted to them; but must, to save being tedious, defer it to some future time.

A FRIEND OF TRUTH.

ON MATT. V. VI. VII. CHAPTERS.

LEC. 2. *Continued from page. 180.*

It has been, and yet is a question, whether this discourse was addressed to the multitudes or to the apostles alone. It is of little importance to us to know the true solution of this question: for if addressed to the disciples alone, yet through them, these truths were to be communicated to the world to the end of time. To them did Jesus give instruction, which they as his apostles were commissioned to teach to all nations--teaching them to observe all things whatsoever I have commanded you." These truths we may safely believe are addressed to the world, if not immediately by the Lord himself, yet mediately by his apostles, and successors.

In the first verses of the chapter, the Lord gives a view of that religion, which he was about to introduce into the world, and the character of those who alone should be acknowledged as his people, and should inherit eternal life. In verse 3rd. he says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There are three classes of *poor* mentioned in the scriptures—the *poor*, or such as are destitute of the good things of this life; such was Lazarus. There are others, who are rich in the good things of this life; as the Laodiceans (Rev. 3rd.) they were rich and increased with goods, yet poor and naked. Another class, which forms the character of heaven's favorites, is the the poor in spirit. The two former classes include the mass of mankind; the last comprehends the few, comparatively few of the human family. This is the character I shall endeavor to pourtray.

1st. He is well convinced of his own natural poverty of divine things, as holiness, righteousness, and peace—he is convinced of his spiritual weakness to withstand evil, and to do good—and of his ignorance of God, and divine glories, in the midst of gospel light. This sense of his poverty leads him to prayer; for, says Solomon, The poor uses entreaty. How eloquent poverty makes a man! how earnestly, how humbly does he beseech the rich for aid! how perseveringly does he plead. So the Elect of God humbly and earnestly cry unto him day and night, and perseveringly pray to their heavenly Father for constant supplies. They always feel their poverty, and that all help must come from God alone; therefore in him alone they trust.

Seeing their poverty, they are humbled in heart or spirit in the sight of God and man. What am I that thou art mindful of me, and thus in boundless mercy visitest me! He sinks in the dust as infinitely unworthy of such favors, adores the hand from which they flow, and pants for praise to his name. This is the nearest approach to God and heaven on earth—this is only enjoyed by the poor in spirit. They are also humbled in the sight of men, especially in the sight of living christians, not knowing the heart-imperfections of such

christians, and well acquainted with his own, like the eminent apostle, he thinks himself "less than the least of all saints," and "esteems others better than himself." He feels no disposition for pre-eminence in the church, nor to lord it over his brethren. Had this temper prevailed in the church, that emulation for Peter's chair, and to be called Rabbi—that domineering spirit among the Bishops—that thirst for parties, and strife for party establishment would never have been known; nor will the church ever be converted to unity again, till each member becomes *poor in spirit*.

The poor in spirit is also humble in the sight of a wicked world. O says he, who has made me to differ from them? God only in his matchless grace. By nature I am as vile as they. To God and to the Lamb be everlasting praise!

The reward to this person next claims our attention. "For theirs is the kingdom of heaven." Such persons as these are to constitute the kingdom of heaven which Jesus had come to set up, and none but such can enter there. How different this from all other kingdoms then existing, and from those which had preceded! as different as light and darkness! Such a kingdom must ultimately banish all discord, strife and war on the earth. Well may we pray, thy kingdom come! We have seen its rise, but its completion is reserved for the future, when Christ shall personally reign on earth a thousand years, and forever and ever. O, says the humble soul—the poor in spirit, this overwhelms my mind. How can a polluted worm enter such blessed company? How can I behold my God and Savior, after having offended so often against the truth. "I blush now at my conduct when my vision of God and his Son is so indistinct; how can I stand before his insufferable glory? The lowest seat in his everlasting kingdom is too good for me. Blessed are the poor in spirit—blessed in time and eternity. Such are the greatest in the kingdom of heaven. Matt. xviii. 1.

Verse 4, "Blessed are they that mourn; for they shall be comforted." We are not to suppose that the mourning here intended is that which the worldly-minded and

ungodly experience from the disasters, pains, afflictions and losses which befall them in life. Were this the case, all would be comforted; for these are the lot of a fallen world, from which none are exempt. The mourners in the text means, 1st, those who heartily mourn for iniquity. They remember their sins, and mourn and blush before God, with determined purpose to cease to do evil in future, and learn to do well. Though they have received the forgiveness of God, yet the remembrance of sin remains, and doubtless will remain to eternity with them. This will excite their thanks and praise forever, for redeeming grace and love.

2, They also mourn because of imperfections in heart--that they come so far short of the glory of God, and of their duty, and that their heart is so divided between God and the world. O to love God with all my heart! O to be perfect even as he is perfect!—to be holy as he is holy! These are the aspirations of their heart.

3, They mourn over the desolations of Zion. Their want of brotherly love—their contentions—their disunion, are the cause of mourning to their pious souls. They plainly see that the great evidence to convince and to convert the world is cut off; that is the brotherly love and union of Christians. For the want of this, they see with pain, the millions of the human family crowding the way of death and ruin. Well may they mourn, and weep, for so did their Lord when in the flesh. Yet, says Jesus, "Blessed are they; for they shall be comforted." The comforts afforded them by their Lord in time, will more than compensate for their mourning here; but the comforts to be afforded in his everlasting kingdom will cause sorrow and sighing, pain and death and sin forever to flee away, never more to be felt nor feared again. Happy mourners! You shall be comforted. Faithful is he that hath promised, who also will do it. You may yet live to see party-ism—a limb of Anti-Christ—and Anti-Christ himself wounded to death, and expiring in unpitied groans. You may yet live to see Christians united, and filling the heavens with hallelujahs of praise. You may yet live to see the poor Gentile nations flocking to the Lord, as clouds

of pigeons to their roosts, drawn thither by the glory of Zion restored. Amen.

Verse 5, "Blessed are the meek; for they shall inherit the earth," There are some men unrenewed, yet are naturally disposed to meekness; but this is not the character blessed of the Lord. Meekness is mildness—a readiness to forgive, and is not easily provoked. A lovely character, truly. "They shall inherit the earth." This shall be their reward. This earth and all things in it are the Son's—All things are given to him by the Father. Though he is heir of all things, yet while in the world he had no possession—not where to lay his head. The wicked world claimed and possessed all. With infinite ease he could have gained his right; but he deferred, and he yet defers to establish and possess his just claim. The meek are joint heirs with Christ, of all things; but the time of possession is yet future. Without a doubt in my mind, that time will be at the second appearing of the Lord, when all things shall be restored—made new. The earth and heaven or atmosphere, after their dissolution by fire, shall be renewed, and made fit for the habitation of immortal saints. Then shall the meek inherit the earth—then shall the prophecy of Daniel be fulfilled. (Dan. vii. 27. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high.") This new heaven and new earth, wherein dwelleth righteousness, may be the meeks' blest abode forever. Wherever Jesus lives and reigns, there is heaven.

Verse 6, "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

To love God with all our heart, and our neighbor as ourselves, with a correspondent walk, is righteousness. This none will deny. That which is born after the flesh, is flesh, and hungers and thirsts for carnal food and drink; and that which is born of the Spirit, is spirit, and hungers and thirsts for spiritual food and drink. Flesh, or the unrenewed man, cannot hunger after righteousness, but as a sick man may hunger and thirst for nauseating physic to save him from death.

A man may from no higher motive, hunger and thirst after righteousness, not because he has a longing desire and taste for it, but because he must have it, or be damned forever. So a man may mourn and be in bitterness for sin, not because he in heart hates it, but because it exposes him to hell.

To hunger and thirst after righteousness, is the very breath of the new creature--the creature created anew in Christ Jesus. Nothing so desirable to him--he therefore denies himself, takes up his cross daily, and follows Jesus in order to be holy. The reward promised to such, is, "they shall be filled." They shall be fully satisfied. They feed upon the spiritual meat and drink afforded them by their Lord every day, and on some favored hours are feasted to satiety; but the fulfillment of the promise will not be realized until the Lord comes to distribute his gracious rewards to his saints. Then, and to all eternity they shall be filled with heaven's choicest blessings.

B. W. S.

(To be continued.)

We have received a lengthy communication from an old friend and brother, in Arkansas, on the subject of baptism. He wishes a place for it in the Messenger. We grant his request; but have to say, that his opinions have been so often the subject of our animadversions, that we should have been better pleased to receive a dissertation on any practical subject. Yet his years, and long standing as a Christian, demand our respectful attention.

Batesville, Ark. Sept. 29, '43.

REV. BARTON W. STONE, Dear sir:—If you could recollect, I was made acquainted with you at a Presbyterian meeting in Greenville, Ky. about 40 years since. Mr. McGready preached from Ezekiel's waters, on the coming of the Millennium, and you preached on the invitation by Moses to Hobab, "Go with us," &c. We both belonged to the Presbyterians at that time; but now, as it respects theology, we are both far from that old standard, and

unfortunately have sloughed off in different channels, and each has embraced doctrines counted dangerous by the sects; but there is one thing certain, if you are right then I am wrong; but on the other hand, if I am right you are wrong. You are a man of talents and influence, and of course have it in your power to lead a great many into error; but it is entirely otherwise with me; I have it in my power to lead but few.

I have, from a long experience and prayerful search of the holy scriptures, come to the conclusion, that there must be some radical error taught by our ministers of the present time, or there could not be so much room for division among pious and intelligent Christians; and under these circumstances I conclude that we are too apt, when we try to shun the error on the one hand, to fall into another. You appear to me to be using your efforts, teaching the Gentiles of the 19th century doctrines peculiar to the Jews at the commencement of the gospel, to wit: the baptism of repentance for the remission of sins. Surely, the apostle Peter, in his gospel mission to the Gentiles, at the house of Cornelius, did not teach in this manner. The Gentiles were under no obligations to John's mission to the Jewish nation, and they were never taught, as far as we can find in the New Testament, by any apostle, to be baptized in the name of Christ for the remission of sins. We may mark the different course observed by the Apostle in teaching this distinct people. He taught the penitent Jews at Jerusalem, at Pentecost, the Baptism of repentance for the remission of sins in the name of Jesus Christ. It appears to have placed them all under obligations to the dispensation of John. See this dispensation explained by Paul, Acts xix 4. But when he was sent to teach the penitent Gentiles at the house of Cornelius, we hear not one word about baptism in the name of Jesus Christ for the remission of sins; and I can assign no other reason for this different course in teaching the Gentiles the same gospel, only that the Gentiles were under no obligations to John's dispensation. But Peter taught the Gentiles, simply that through the name of Jesus Christ whoever would believe in him shall receive remission of sins, and by grace, through faith the Gentiles received this blessing with the Holy Spirit sent down from heaven. see 1st Peter i, 12, the Gentiles received these blessings before they were allowed the privilege of water baptism by the Church. This method of calling, receiving the Gentiles, and being placed on record by

direction of the Holy Spirit is surely our infallible rule of practice to the end of the world.

The Gentiles being aliens from the commonwealth of Israel, and strangers to those covenants of promise, could have no right to these ordinances without some method of adoption; and water baptism was not the method ordained of God for this purpose, or Peter would have commanded them to be baptized, as he had before commanded the Jews at Pentecost; but we can plainly see that faith in the Lord Jesus Christ was the method of adopting the Gentiles into the family of the elect, and the Holy Spirit appears to have taught Simon Peter this method at the house of Cornelius, see Acts xi, 16 "and I remembered the word of the Lord, how he said 'John immersed in water, but you (Gentiles) shall be immersed in the Holy Spirit.' " Paul teaches the Galatians that they received the Spirit by the hearing of faith, and proves this manner of adopting the Gentiles from scripture. He says, Gal. iii, 8, "The scripture foreseeing that God would justify the Heathen through faith preached before the gospel unto Abraham" &c, and verse 26 he says "ye are all the children of God by faith in Christ Jesus." Whenever the gospel has this effect on the Gentiles they have a right to baptism, and they are commanded to be baptized in the name of the Lord, see Acts x, 48. The Jews by a faithful conformity to John's mission were prepared for the blessings of the new institution, but the Gentiles without the use of ordinances receive remission of sins, and the love of God shed abroad in their hearts, previous to their joining the church by the ordinance of baptism. I could cite you to the parable in the xxii of Matthew about a Gentile, who appears to have been baptized into the Church without a wedding garment, and to the parable in the xv of Luke about a Gentile who appears to me to be qualified for induction into the Father's house, by the gift of the best robe. Both these parables I think explanatory of the method of calling the Gentiles. I could cite to a number of other places, but these are sufficient to shew my ideas.

Yours with respect.

GEORGE GILL.

REMARKS ON THE ABOVE LETTER.

My old friend and brother. Time has nearly effaced your name from the tablet of my memory; yet from what you have said, I can distinctly read it, with the circumstances of 40 years by-gone. We both totter

on the eve of time, and soon—very soon will time know us no more forever. We both *then*, as you justly say were Presbyterians; but *now* both of us, far from that old standard of faith. How far you may be, I cannot tell; for you have not informed me on what foundation you stand. Yet you say, if you are right, then I am wrong—and *vice versa*. My charity believes that we may both be right in some things, though wrong in others, both in faith, and in practice. In one sentiment stated by you we appear to differ; but neither your faith alone, nor mine will take us to heaven, or save us from hell. But to the point.

1. You rightly conclude from long experience, and prayerful attention to the holy scriptures, that there must be some radical error taught by our ministers; because so much division among pious and intelligent christians is seen. This has long been my conclusion, and a cause of great grief. I am glad to find my old brother, ranking “pious and intelligent christians” amongst the various parties. This is charitable.

2. You think that I am teaching the Gentiles of the 19th century, the doctrines peculiar to the Jews at the beginning of the gospel, that is, the baptism of repentance for the remission of sins.

By this baptism peculiar to the Jews, and not to the Gentiles, you mean, the baptism of John. Do we teach and baptize the Gentiles with this baptism? Either John baptized repentant sinners only, or baptized sinners into repentance. I suspect that my old brother baptizes repentant sinners only; and we teach and do the same. Is this wrong? If so, we are equally wrong. We do not teach and baptize unto repentance, as John did (*eis metanoian, into, or in order to repentance,*) telling the people after they were baptized, to repent, to believe in Christ, who was to come. This was John’s baptism, as Paul declares, Acts xix. Do you now baptize such Gentiles or Jews? No. Nor do ever we. Where then do we differ? In condemning us, you condemn yourself.

“Surely, you say. The apostle Peter in his gospel mission to the Gentiles at the house of Cornelius, did not teach in this manner.” No, he did not, nor did

any other in the new institution. Peter's commission from his Lord, was to go into all the world, into all nations, and to teach and preach the gospel to every creature. "He that believeth and is baptized shall be saved."—This was the divine commission to all the apostles, and they were to baptize all nations, Jews and Gentiles, who believed and repented. This was a new commission, and very different from John's. Between Jew and Gentile, the separating wall was removed by the crucified body of Jesus—there was no difference between them; but one gospel or faith to be preached to all—one way of salvation to all—and not one to the Jew, and another to the Greek. This would have created endless confusion to the apostles, to propose two gospels, or two plans of salvation to their audience, one to suit the Jew, and one to suit the Gentiles, for their congregations consisted of both classes. This would have kept up the difference between the nations, which the Lord had died to put down. "They are all under sin."

But you affirm that the apostles never taught the Gentiles to be baptized in the name of Christ for the remission of sins."—I answer. Then they must have entirely neglected to teach the nations what their Lord expressly commanded them. "Go teach all nations—preach the gospel to every creature. He that believeth and is baptized shall be saved," surely my brother believes that *all nations*—and every creature include Gentiles as well as Jews, and that *salvation* includes remission of sins, if not the very same thing. No one in the 19th century will deny these positions. Therefore, no one in the 19th century can reject them.—Were not the apostles commissioned to baptize believers in the name of Jesus; or on his authority, for salvation or remission? Matthew and Mark mention faith only in the commission, but Luke (xxiv) mentions more, to-wit: repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And will any deny that they who believed and repented were baptized in the name of the Son, as well as of the Father, and of the Holy Ghost; and all this for salvation or remission of sins? "Repent and be baptized in the name

of the Lord Jesus for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is to you and your children, and to all that are afar off (the Gentiles.) Even as many as the Lord our God shall call.—This was addressed to the penitent, believing Jews, but the same promise of remission and of the spirit is also, for the believing penitent Gentile through baptism in *his name*.

Did not the apostles know that John's baptism was done away when Christ introduced his baptism? Did they then view the Jews under obligation to fulfil John's baptism, and the Gentiles not, and therefore preached to the Jews one gospel, and to the Gentiles another? Would not this be the height of disobedience?—Was not Peter to preach to Cornelius and his household words by which they were to be saved? Was not this the gospel Christ commissioned them to preach—the same gospel.

But you say, he spake nothing of baptism, and of remission of sins. It is not recorded that he spake anything of the necessity of these, but think you that these were neglected? If so, he did not preach the gospel. But say you, they received the Holy Ghost before they were baptized, and therefore received the remission of sins before baptism.—This does not follow, as I have shewn in a former No. too lengthy to be inserted here. Many have received this Spirit in its miraculous gifts without ever having experienced charity or the spirit of holiness. Many will say in that day, "Have we not done many wonderful works in thy name, and in thy name have cast out devils; yet the Lord will say, Depart from me, I never knew you—I never acknowledged or approved of you. Even without charity or love we are nothing, though we speak with the tongues of men and of angels, and have all faith and all knowledge. The spirit is one, and has various operations. This case of Cornelius is an isolated one. It shews that God can give his Holy Spirit without baptism. He has not tied his hands by the plan he has given us. This extraordinary case, no doubt, was to remove all doubts from the Jews present. But his revealed plan is certain and safe, and

should be attended to in preference to our own ways. That the apostles baptized Gentiles in the name of Jesus, or on his authority is evident, because whatever they did, they did it in the name of the Lord Jesus. They baptized Gentiles; therefore they baptized them in his name. On the subsequent part of your letter I will only propose a few things for your meditation.

Was faith alone the divine method of adopting the Gentiles into the family of the elect? but not the Jews, who must be baptized also? The Jew was not received into the church without baptism; but the Gentile, you think was. Think, my dear sir, on this position again. It surely is indefensible. I add no more.

B. W. S.

For the Messenger.

THE TRUE CHURCH—ITS UNITY.

The prayer of the Savior of the world uttered just before his crucifixion, was offered for the unity of his followers.

“Neither pray I for these alone but for all them also, who shall believe on me through their word: that they may be one, as thou Father art in me and I in thee, that they may be one in us.” O! what a glorious union! what a holy and close connexion Christians are permitted to enjoy with each other! It is to be as close as that union existing between the Father and Son: it is not only a union of faith and manner, but a union in heart, in spirit, in feeling, and in aim: a union in all the work of faith, the labor of love, and the patience of hope. The unity of the spirit is to be preserved by the golden cord of peace and love, the heavenly tie that binds kindred hearts to each other and to their God. They are united together in one body—the body of the Lord Jesus Christ. They are actuated and influenced by one spirit—the spirit of their Leader. They rejoice in one hope—of immortality, of being raised from the dead, and living in youthful vigor forever with him in whose presence is fullness of joy. With them there is one lawgiver and king—

the Savior of mankind, one code of laws, one system of piety and morality by which all are governed and controlled. One baptism, one God and Father who is over them all, with them all, and in them all. O that all the lovers of the Lord Jesus, would exert themselves more and more to bring about this happy and much desired state of things: then indeed it might be said that heaven hath descended to earth, for our God reigneth.

There may be many that are called Gods, "but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things and we by him." There may be many standards of faith and manners, but there is only one to the christian "to perfect and thoroughly furnish him unto every good work."

There may be many churches, but there is only one belonging to the Lord Jesus Christ. The meaning of the term Church is simply an assembly, a congregation of individuals; consequently an assembly of men congregated, or separated from the world for any special purpose, may with propriety be denominated a church. Mahomedans meeting together in a mosque for the performance of their service constitute a church. The subjects of Pope Gregory XVI assembling for the worship of saints and martyrs, or the attendants of the various "sectarian synagogues" throughout the land meeting to hear a ranting or icy preacher, may all be properly styled congregations or churches, but surely not the churches of Christ. How then is the true Church of Christ to be distinguished from the "heterogeneous mass" claiming this appellation? I agree with a learned writer of the present century that "the *nature* of a church depends on the *principles* upon which it is founded." For example, a church founded on principles of Mahomet will grow up a Mahomedan church; if founded on the principles of Athenasius it becomes a Roman church, and if founded on the principles of Jo Smith it will become a Mormon Church; but if founded on the principles and teachings of *Christ* and his *apostles* it will inevitably be a *Christian Church*. Now this reasoning is just and will, no doubt be so ad-

mitted by all. The difficulty then vanishes. The principles on which the various churches are founded, for example the papal decrees, the Westminster and Philadelphia confessions and all the round of disciplines and formulas, are unknown in the teachings of Christ and his apostles, and therefore cannot claim to be churches of Christ. That all these establishments are strictly human, may be proved from the fact that were they to renounce their peculiarities they would cease to exist. The true Church of Jesus Christ then is that church whose principles are contained in the "Bible and the Bible alone," which hath for its base and foundation the eternal truth of God, the apostles and prophets Jesus Christ himself being the chief corner-stone.

CLEMENT.

PAUL BAPTIZED STANDING.

The Rantizers or Antibaptists are driven to almost every subterfuge, to defend their practice, and overthrow immersion. Some who should know better, have endeavored to show by their learning, that Saul of Tarsus was baptized when he was standing, and therefore could not have been immersed. They have made this grand and recent discovery from the Greek text, Acts xxii, 16. *Anastas baptaisai*, arise and be baptized. They contend that it should be translated. Be baptized standing.

I observe the same aorist participle *anastas* occurs very often in the New Testament, and is not once translated there *standing*; if it is, I have not discovered it there or any where else. Our translators have uniformly rendered the word, arise.

But should we admit, contrary to our firm conviction, that the word *anastas* should be translated standing, then the scriptures where the word occurs would read preposterously, if not ridiculously. This I will now show. The same language is addressed by the Lord to Ananias, when he sent him to Damascus to baptize Saul. Acts ix, 11. Arise and go, *Anastas poreutheti*. Now should we render this text as our critics would have it, we must read it, Go standing. This

would truly be a novel thing in the earth, to go to Damascus strnding still!--Mark ii, 14, Matthew arose and followed him, *anastas ekslouthesen*, i. e. followed on him|standing. This would appear strange that he should follow him standing and not moving forward. Read the same word, and substitute *standing* instead of *arise*, in Mark i, 35-vii.-24-x-i. 50,-xvii, 9 &c. You must see the absurdity of the criticism.

We will try a few texts from Luke, the author of the Acts, and see whether he suggested this idea of the critics above refered to. Luke i, 39. She arose and went into the hill country in haste, *anastas epo-reath*, i. e. according to these critics, she went in haste standing, not moving forward. Luke iv, 3. And he arose *anastas* out of the synagogue, and entered into Simon's house, i. e. He entered into Simon's house, standing out of the snyagogue.--Luke xxiv. 12. Then arose, (*anastas*) Peter and ran unto the sepulchre, i. e. Peter ran to the sepulchre standing!! See the same expression, Luke iv. 29-v, 25, 28--xv. 18, 20--xvii, 19-11-7-8 xxii 45, 46. Acts vii. 22--ix, 39--x, 20--xiv. 20 *cum mul al.*

Hereafter, it is hoped, we shall hear no more of people baptized standing. It is plain from Rom. vi, that Paul was not baptized standing, but was immersed.

B. W. S.

Bro. HENDERSON:—It is an important thing to be ⁱn Christ Jesus. The apostle says, If a man be in Christ Jesus, he is a new creature, and that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Some of our brethren say, there is no other way to come into Christ, or put him on, but by baptism, connected with faith and repentance. If there be no other way to put him on, what does the apostle mean, when he exhorts the brethren that had already been baptized, to put on the Lord Jesus Christ, and make not provision for the flesh. Rom. xiii, 14. He also, exhorts the Ephesians to put off the old man--and to put on the new man, which is created in righteousness and true holiness.

Please, confer a favor on me, and some others by solving the difficulty.

Yours in love,
A. SIMMS.

R E P L Y.

Brother SIMMS :—The editor particularly addressed is absent, and requested me to reply.

1st. To be in the old man, or first Adam, is to be in the condemnation to death; also, to be in his spirit—a spirit to sin, which spirit we have while in union with him, and which we derived from him. This is an active principle, not subject to the law of God, neither indeed, can be. It must be destroyed in us, or heaven will forever be barred against us. To be in Christ, the second Adam is to be in justification from death; also, to be in his spirit—the spirit of holiness, an active principle in us, subject to the law and will of God. This spirit we derive from the last Adam, by union with him. Such a person has put off the old man, which is corrupt, and has put on the new man, created anew in Christ Jesus, in knowledge, righteousness, and true holiness. Truly, as you say, It is an important thing to be in Christ Jesus. It is the *sine qua non* in religion.

The scriptures evidently teach that believing, penitent sinners are immersed into Christ Jesus—into his body. In this very act the old man is represented as crucified, dead, and buried with the crucified, buried Jesus; and in his emersion, he is represented as risen to a new life with the risen Jesus. He breathes again the breath of life, the everlasting life begun in his heart.—He has received the quickening spirit of promise, and is saved from the dominion, as well as from the guilt of sin.

Now if there be a revealed way of getting into Christ before or without baptism, then must there be two revealed ways, one through baptism, and the other without. Where is the latter found? If there is a revealed way of getting into Christ, and some have found this revealed way, how can they be baptized into Christ, when they were already in him?

My brother in answer says, "They that are baptized into Christ Jesus have put on Christ." Yes, certain-

ly. If baptized *into him*, they possess the same spirit with him—they have put on his holy, lovely character as a robe, in which they shine all glorious, and are such as he was in the world. But you say, The Ephesians who had been baptized are also, exhorted to put on Christ. So the saints are continually exhorted to be holy; does this imply that they were unholy before the exhortation? They, no doubt, the believing Ephesians put on Christ when baptized, but there was room to grow up into him to the fulness of his stature.

Though we thus speak, we entertain the pleasing hope, that innumerable hosts have been saved and put on Christ's holy character without baptism, being wrongly instructed and ignorant of their duty.

Your old brother,

B. W. S.

CHRISTIAN ORGANIZATION.

Christian organization is not dependant on any human proposition. It is not superior to the simplicity of the laws of scripture truth, I am happy in the consideration that no man can look to me as in any degree the guardian of a religious party, nor can I regard myself as the servile tool of a party. Acknowledging my allegiance to the King of Glory, I think and speak and write upon these matters of Christian interest, fearing not the frown, nor courting the smile of party, but seeking to please God and promote his truth.

Interested in the grand enterprise for searching out the original boundaries of Christian truth, I propose not to put up any landmarks where it *seems* that there ought to be some, lest they should be set up where they ought not to be; but “by patient continuance” in searching to find the boundaries which have been set by the Princely Lawgiver—to whose dictation be undying reverence.

Having necessarily to act a kind of secondary part however, in the work which we are engaged, it may perhaps justly be thought that modesty would not be

unbecoming; but I will yet venture to speak, believing that the magnanimity of those who have spoken before me will spare me, should I dissent from any view that they have taken.

On the subject of "Christian organization," I have not been so happy as to find scriptural evidence for all that has been proposed. I feel fully confident that the noble and magnanimous spirit of those who have been agitating this subject for some time past, will prompt them to desire only the truth, the will of the Lord.

It is often said, "something must be done" that we may save what we have gained. That is, it is seriously thought that to prevent an apostacy from the elevated position of the Reformers, we must have some more general organization, courts of final appeal in cases of difficulty, &c. &c.

All this looks very well, very benevolent, very necessary. But what is really the matter? The matter really is, that the religion of the age (I beg your pardon, reader, for not excepting the class which you belong to.) is full of gout and rheumatism, and the consequence is, that it goes on artificial legs; some of it from its pride is apt to bloat, and to help the matter it has to wear "*corsets*."

Now, for my part, I abominate "tight-lacing," as I think it treats irreverently the workmanship of him who formed "the body" for freedom. As to the gout and rheumatism, it is my opinion it is better to exclude it from the vital fluid of the system than to furnish wooden legs for walking. And I cannot but think that proper food and good exercise, together with a good atmosphere, would greatly remedy the evil of the present day.

The simple organization of the primitive church, I have no doubt, will be found quite sufficient for all useful purposes, when the diseased spirit of the religious profession shall be remedied.

I would recommend for *food*, the sound practical lessons enjoined by the apostles; to the rejection of the speculations or dogmatical denunciation of the pre-

ent party state of things. For *exercise*, I would recommend a truly *Christ-like* endeavor to instruct and save the children of men; to the eternal rejection of that detestable selfishness which pleads excuses against benevolence and generosity. For *atmosphere*, I would recommend the humble breathings of praying families and praying churches; to the rejection of that "crack-joke" and "dress-and-fashion" society, which respects the Christian religion more because it is fashionable than because it is divine.

In short, it is the primitive spirit, no new organizations, which is necessary, in my humble opinion.

Genius of Christianity.

Religious News.

Bro. P. B. Fifield, of Napoleon, Ia., writes Oct 21st 1843.

The good work still goes on. Last Lord's day three made the good confession and were immersed, among whom was a lady of 75 years old.

Bro. T. M. Allen of Mo., Oct. 2nd, 1843. On Saturday before 4th Lord's day of September, we commenced a meeting at Richland, Howard County, and continued till Tuesday evening. The result was glorious—59 additions. A short time after bro. W. M. Brown visited this church, and swelled the number to about 70. The church altogether numbers upwards of 250. They are living in union, love and peace. I have recently heard from bro. Tho. Thompson, he and bro. Allen have immersed upwards of 100 in the Grand River country, since last June 1st.

Three of our efficient evangelists in Missouri have recently died, i. e. Martin Sidener Joseph Coons, and bro. Gibley. O what a loss to the churches! The Lord gave, and the Lord taketh away, Blessed be the name of the Lord.

Bro. Winans' communication shall be attended to in next number.

For the Christian Messenger.

CLARKSVILLE, PIKE Co. Mo. October 13th, 1843.

REPORT

Of the Annual meeting at Louisville, Lincoln County Missouri, which included the 3d Lord's day in August. The following is a list of the names of the preaching brethren in attendance.

Z. Armstrong, J. M. Hopkins, John Hughs, Wm. B. Douglass and myself. The following congregations reported as follows, viz:

CHURCHES.	MEMBERS.
Ramsey's Creek, Pike county,	172.
Cold Spring, Ralls county	28.
Elk Lick, Pike county	13.
Louisville, Lincoln county	80.
Turkey Creek, Lincoln county,	between 24 and 30.
Middletown, Montgomery county	40.
Troy the chain of Rock and Sugar Creek,	70.
Sandy Creek, Lincoln county	65 or 70.
Liberty, Audrain county	71.

Several other churches not heard from, Louisiana, Frankford and Salt River, numbering altogether more than 200.

Our meeting continued four days, resulting in 29 additions, mostly from the world, some from the Methodists, and some from the Baptists. Brother T. Ford has organized a church on Indian Creek, Pike co. and accessions are made every meeting. Brother John Hughs has organized a church at Gwins Creek, where there is a good prospect.

Brother J. M. Hopkins and myself held a meeting at Louisville, Mo., the third Lord's day in September, and received 7, and 2 more were added last Lord's day, making in all 38, at and since the annual meeting at that place; and 21 to the church at Middletown. Our next annual meeting will be held at Ramsey's Creek, at a time to be appointed by the brethren at that place.

I am more and more confirmed in this, that the Gospel is most effective when it is preached in its own spirit i. e. in an humble, affectionate, and holy manner. Brother Stone, will you give us young preachers a few more lectures in the Messenger before you cross the Jordan? do!

I am your Son and fellow-laborer,

GREENUP JACKMAN.

For the Christian Messenger.

DEAR BRETHREN STONE & HENDERSON.—The cause of Christianity is progressing in the region of Greene River, Ky. During the past year, by the blessing of our reigning Redeemer, there have been added to the churches in the counties of Todd, Logan, Christian, and Trigg, more than four hundred. Many of these were from the Baptists and Methodists; but generally from the world. Brethren H. T. Anderson, Day, Rice, Elley and myself have been the laborers. During that time in tours that I have made in Tennessee, and to other points, there have been fifty more additions and perhaps double that No. under the labors of the other evangelists mentioned. To the Lord be all the praise! In addition to this immediate success, the rancour of our sectarian neighbors manifested in the most untoward opposition, has served to direct the attention of many to the principles, for which we contend, who otherwise perhaps, would never have heard us. The prejudice of the communities that have heard us, is greatly broken down; and such has been the influence of an affection and faithful presentation of the truth, that our sectarian opponents, with all that they have said and done against us, have not held a successful meeting in any neighborhood where we have obtained a hearing.

Our brethren, in this region with a commendable liberality are sustaining five evangelists. These are directing their attention at present more to the perfection of the saints, and the good order of the churches than to proselyting. I am happy to believe that, with a few exceptions, the churches are growing in the knowledge, character, and graces of our holy Religion. Your admirable essays and reflections upon, "the wants of churches" and the cries of the times are well calculated to strengthen those who are now seeking the "good comfort," strength and peace of our rapidly increasing congregations. There never was a time, in my opinion, in which there was need of greater effort on the part of the teachers of christianity to check the vices of the age, as they begin to develope themselves among the professors of Christianity—to bring to bear all the moral machinery of the Christian system, for the health, perfection, and, I will say, salvation of the church, than at present. All Sectarianism is tending to one point—that point farthest removed from adherence to the divine laws of the living oracles—Protestantism like a scroll is rolling itself up in the lengthening ends of Roman Catholicism—the religious and political powers of the earth are in commotion—Christians should, therefore awake to their calling, lest they be swallowed up in the great whirlpool that is preparing for the mother of Harlots. Go on, then, my aged Brother,—though old, in the service of your Master—there is much yet to be done—we need the experience of age, and the wisdom of such as have become veterans in the use of the Sword of the Spirit,—we need the strength in council of those who have watched the infant struggles of Reformation, and who have stood by to assist till they have become the strengthened power of a giant—go on then; the Providence of God has lengthened your already long life for some good end, that end, doubtless, is the perfection of those, whom you have assisted to release from the slavery of the human systems of the past ages.

May Heaven smile upon your present efforts, and smooth the declivity of your declining days, is the ardent desire of your brother in the faith and hope of the gospel.

J. B. FERGUSON.

The Christian Messenger.

VOL. XIII.

December, 1843.

NO. 8.

SYNOPSIS OF THE REFORMATION OF THE 18TH CENTURY—*Continued from page 196.*

After the above letter was sent to the Synod, we adjourned, and retired to our several homes. The Synod still continued in session, until the following resolution was introduced and adopted, and sent by heralds to be read to all our congregations.

‘Whereas Messrs. Robert Marshall, John Dunlavy, Richard M’Nemar, Barton W. Stone and John Thomson, have declared themselves no longer members of our body, or under our jurisdiction, or that of our presbyteries; and whereas, it appears from their remonstrance laid before Synod, that they have seceded from the Confession of Faith of the presbyterian church, and no more wish to be united with us until we adopted a more liberal plan respecting human creeds and confessions; and whereas a committee has been appointed, seriously and affectionately to converse with the above members, in order if possible to reclaim them to the doctrines and standards of our church, which committee has proved entirely unsuccessful; moreover, whereas said gentlemen came into synod and informed us that they had constituted themselves into a separate presbytery, and have refused to comply with every solicitation to return to their duty, but persist in their schismatic disposition: Therefore, resolved that Synod do, and they hereby do, solemnly suspend Messrs. Robert Marshall, John Dunlavy, Barton W. Stone, Richard M’Nemar and John Thompson from the exercise of all the functions of the Gospel ministry, until sorrow and repentance for their schism be manifested; leaving it however to the

‘several presbyteries, to which the above members
‘may have belonged, to restore them as soon as they
‘give satisfactory evidence of repentance, and their
‘congregations are hereby declared vacant.”

It is difficult from the minute to find what was the real crime alledged against us. They say we had seceded from the Confession of Faith—that they labored in vain to bring us back to the standards and doctrines of the church, and that we persisted in our schismatic disposition, &c. Now what part of the above mentioned conduct does the word of God criminate? Does it bind us to a human confession of faith as a standard? Does it condemn every man as unworthy to preach the gospel, who cannot be brought to that standard? If so, all the christian denominations on earth dissenting from that standard, have no authority to preach. They suspended us for constituting a separate presbytery. Is not this to cut off at a blow, every minister since the Reformation? Luther and Calvin constituted seperate presbyteries from the Church of Rome, and so have the various sects ever since. Have these therefore no right to preach? If not, we argued, that the Synod in their act of suspension had virtually suspended themselves, and every minister of the reformation since Luther.

In the mean time we wrote our apology for withdrawing from the jurisdiction of the Presbyterian church; also our views of the gospel. Nor were we forgetful of our promise to Synod to state our objections to the Confession of Faith according to their own request of us. This was done in due time, and presented to the Synod and to the world. It is as follows—

Remarks on Creeds and Confesions in general.

“To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.”—Isaiah.

Through the subtilty of the enemy the christian church has long been divided into many different sects, and parties. Each have a Creed, Confession of faith, or brief statement of doctrines, as a bond of union

among its members, or rather a separating wall between itself, and other societies. This is generally called the standard of such a church. If the word standard has its true, and usual signification, it imports, that such a book is the pillar which supports it; the foundation, on which it stands; or the rule, by which it is formed, and regulated, both as to doctrine, and practice. This sets aside the word of God, or, at least, binds the members of that particular society to understand the scriptures as stated, and explained in the Creed, on pain of being accounted unsound in the faith, or excommunicated from the church.

This is indeed bringing the word of God to that standard. The people have the privilege of reading the scriptures to prove the standard to be right; but no privilege to examine it by scripture, and prove it to be wrong. For if any should do this, he forfeits his privilege in that church, and must be cast out as an heretic; or, if he chooses to withdraw, he must be excommunicated as a schismatic; and all men warned to guard against him as a dangerous person.

It is an established maxim, that when any law, or rule of conduct is authoritatively explained, the explanation is the law; and we are necessarily bound to understand the original according to the explanation. Aⁿ creed or confession of faith is considered both as a summary of the doctrines taught in the bible, and an explanation of them. If it were left in its own place, to occupy the low ground of human opinion, it might do some good. But the moment it is received and adopted as a standard, it assumes the place of the bible: it is the explanation, according to which we must understand the original law, the word of the living God.

If such a church is founded on the scriptures, it is not immediately; but by means of this standard, or pillar. But if there is a mistake in the business, and any part of the pretended standard, or pillar should not be founded on the rock, will not the whole church tumble to the ground? Is it not better to clear away all the rubbish of human opinion, and build the church imme-

diately on the rock of ages, the sure foundation, which God has laid in Zion?

But some, in order to avoid the odium of setting up their *creed* in place of the bible, call it an *imperfect standard*. This is a contradiction in terms; a *foundation* that is unsound, and not to be trusted; a *pillar*, which is shattered, and will let the building fall, unless it has something else to support it; a *rule* which is imperfect, and consequently no rule at all; because every thing which is made by it will certainly be wrong. If God had not given us a perfect *rule* we might have some excuse for working with a crooked one of human make.

But is it not strange, that this *standard* confessedly imperfect, should be set before the scriptures, which are perfect; so that if any should understand them differently from it he must go out of the synagogue? If it be imperfect we must see the perfect word of God differently from it, or be in an error. Would it not be better to commit this book, which has been so long idolized, to the moles and to the bats; and take the infallible word of God; ask, and obtain his Spirit to understand, and practice it?

Others again, more modest, call creeds and confessions, *Helps*. But strange and unnatural as it may appear, the help stands first in point of orthodoxy. For a man may be permitted to explain many passages of scripture differently from his fellows; but if he rejects the common acceptation of one article of this help, he is at once proclaimed an heretic, without ever trying his doctrine by the word of God.

God has not recommended any help to understand the scripture, but his spirit of wisdom; which he gives liberally to them that ask. Recommending an help implies that the scriptures are not sufficiently plain, and that men can remedy this defect; that God will not give his holy spirit, or that it is easier to obtain help from man than from God.— And indeed this appears to have been a fact, in the judgment of multitudes; for human authors have been gathered up, and constantly consulted, on every occasion: while the bible has lain by almost as a useless book. Many have thought, that by such helps they could enter into the true spirit of the scriptures, without experiencing their power. But this is not true. Spiritual things can never be understood, until we submit to the teachings of God, by believing in Jesus. Then the spirit of Christ leads the soul experi-

mentally into those heavenly truths; and gives him ideas, which he could not obtain otherwise; even though he had all the creeds and confessions in the world to help him.

These helps, while they endeavor to make those understand the exercises of religion who never experienced them, generally explain away the spirituality of the scriptures, to accommodate them to carnal reason.

If a man learns the words of the help, and converses well on those subjects, he is pronounced orthodox. And the votaries of such helps will receive him as sound in the faith, though he give no satisfactory evidence of real, living religion: while one confessedly pious is rejected, because he cannot subscribe that particular creed. Thus these creeds help to split the real church of Christ, keep asunder the truly pious, and prevent that union which would take place among the real lovers of religion, if no standard was admitted but the scriptures. That real christians would be united if human creeds were laid aside, is evident; because we find, that such do agree on practical religion, when they enjoy the spirit of Christ. And wherever this revival is going on with life, and power, as it is in Cumberland, and some other places, there christians of different societies, losing sight of their creeds, confessions, standards, helps, and all those head-speculations, which enter not into the religion of the heart; flock together as members of one body, knit by one spirit. And thus assist and encourage each other in their common pilgrimage to the heavenly Canaan.

But these human *aids* fail in attaining the end designed by them, that is unity. For people soon begin to dispute as much about the meaning of *creeds*, as about the scriptures. And any unity which they do preserve, is like its author, human, barren, unsavory; not like that sweet union of soul which is produced by the spirit of Christ living in his people. Indeed, they are only sorry shifts to supply the want of the unity of the Spirit, and bond of peace. Say ye that love the Lord, what is it that unites you together? Is it a *creed*, or the living spirit of the crucified Jesus?

Some think it not possible for a church to subsist without a confession of faith. But we think they betray the ignorance of the uniting, cementing power of living religion. They will tell you, if christians had always the Spirit of Christ, in plentiful effusions, they would not need those aids which are so necessary in times of deadness. But we answer, Christ never allowed his church to be without his spi-

rit, which he gives liberally, and upbraideth not. Therefore he has made no provision for such a scarcity of his spirit as is caused by the indolence of professors. He provided no armor for the back; because he never allowed his followers to turn their backs to the enemy; but go on from conquering to conquer.

The Roman Catholics say, that they use their images only as *helps*, to enliven their faith. But we believe they are a hindrance instead of a help, and keep the soul away from God.

Thus we conceive that confessions of faith keep the soul away from the word of God.

These things we know by experience. That book never helped but hindered our faith. When we neglected it, and followed the spirit of God in his word, our hearts were enlightened, and our souls were quickened. But when we compared this light with the confession they would not agree. We could not withstand God. We chose to hearken to God rather than to men: and therefore have taken our leave of that book.

The preceding observations make it evident, that if the book in question were as perfect as it could be formed by men, it should be rejected as a *standard*. Or, in other words, that no such standard should be adopted. But we conceive it is very defective, and ought not to be received, even if the practice of owning and subscribing human creeds, were right and scriptural.

LECTURE II, ON MATTHEW V.

V. 7. Blessed are the merciful, for they shall obtain mercy.

God, our heavenly Father is proposed as an example of mercy for our imitation. "Be ye therefore merciful, as your Father who is in Heaven is also merciful." Luke 6 c, 36 v. His mercy is shown in his kindness to the unthankful, and to the evil, as well as the good; he causes his sun to shine, and the rain to fall on them all for their comfort. Like him the merciful man is kind—he loves his enemies, and does them good, and lends, hoping for nothing. His mer-

cy inclines him to visit the widow, and fatherless in their afflictions, and to relieve their wants—to clothe the naked—to feed the hungry—to give drink to the thirsty, and visit the sick and the prisoners. These merciful acts the Lord considers as done to himself, and therefore will welcome such to the joys of Heaven. They shall then obtain mercy in unmeasurable fullness. But should we see our fellow creature hungry, starving, naked; and should in kind words say, we pity you—be fed, be clothed, be comfortable, and from him withhold our hand of relief, how dwellest the love of God in that man?

We may boast of raptures, ecstasies, transports, and angelic feelings—but pure and undefiled religion consists in works of mercy, as visiting the widow and fatherless, and relieving their distresses, and those of suffering humanity, and even of brute creation. “The merciful man spareth his brute,” The merciful man, like his Lord pities and weeps over the millions of mankind sitting in darkness, and in the valley of the shadow of death. He is willing to assist those with his goods and money, who are willing to go to the benighted nations and people with the word of light and life. Such merciful men shall obtain mercy in this world a hundred fold, and in the world to come eternal life.

V. 8. “Blessed are the pure in heart, for they shall see God.”

Purity of heart is in opposition to hypocrisy. Hypocrites are like whited sepulchres, which appear beautiful without, but inwardly are rottenness, and dead mens bones. The pure in heart has always a good and beautiful exterior, as well as inward purity. His words, his thoughts, his acts are all pure—all proceeding from a pure fountain within. To please his God and to do good to his fellow creatures are the great ends of his life. He prays not to be seen, of men, so as to receive praise from them for his piety—he distributes of his substance to the poor, or for benevolent purposes, not to gain the applause of men for his liberality—he exhorts and preaches not to please men,

but God—not to get glory of men, but of God. Honesty and purity direct all his ways. Happy men! their reward is great, for they shall see God. This privilege cannot be granted to any mortal man, the immortal can only behold him, and live eternally under his smiles. Then we shall see him as he is, face to face, and not through the veil of mortal flesh. The word *to see* frequently means to enjoy. In this sense the pure in heart enjoy their God on earth, through faith, and are as happy as mortality can bear.

V. 9. Blessed are the peace makers; for they shall be called the children of God.

Righteousness, peace and joy, is the kingdom of God in heaven and on earth—Righteousness is the parent of peace, Isaiah, xxxii 17, and without it peace cannot exist. “There is no peace to the wicked, saith my God.” Righteousness and peace beget joy, without which, joy would be unknown in the universe. The children of peace, are the children of the kingdom—the children of God. Sin deranged the kingdom of God on earth, and righteousness, peace and joy fled from the human heart destined originally, to be their eternal throne. God’s nature moved him to restore what he had not taken away, Satan and sin did the mischief. But God determined to save his poor lost creatures by his son; and, in that person, where this salvation is effected, it is said, that righteousness and peace have kissed each other, like old friends, who had been expelled from their home, but had now in gladness and triumph returned, Ps. 85. God himself is the great peace maker between heaven and earth.—The very ministry of Christ was that of reconciliation, to make peace. The apostles exercised the same ministry of peace-making—all that preach amongst us make the same profession. But, alas how different is the result—discord and strife. They shall lose the reward, having not the character of the children of peace. But the children of God, all his children, are the children of peace. They have peace with God through our Lord Jesus Christ—they have the peace of God ruling in them, and this leads them to live in peace

with all men, and to cause them to make peace among all as far as their influence extends, and to labor to put down wrath, strife and division in the world.

V. 10. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

V. 12. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Here is one blessing that the generality of professors are not careful to obtain. The sects all think they are reviled and persecuted by others, and that all this is done falsely, and for Christ's sake—for righteousness' sake. Do they all rejoice, and are exceedingly glad because they are thus used? Nay: Do they not rather return reviling for reviling, and persecution for persecution? Thus they lose the reward, and disgrace their profession, and cause that worthy name by which they are called to be blasphemed by the unbelieving world.

Is it not strange that these holy characters described as the members of Christ's kingdom should be reviled and persecuted? and this done too by the professors and ministers of righteousness? The professors of the true religion persecuted the old prophets to death, because they told them the truth, and reprov'd their wickedness. The professors of the true religion hated, reviled and persecuted the son of God, and his apostles to death; for the same reasons; and this has been the lot of all true christians in every age. "All that will live Godly in Christ Jesus, shall suffer persecution."

Nothing more plainly marks the depravity of the human heart than persecution for righteousness' sake, yet nothing is more common in every age, from Cain down to our day. It shows human nature to be the same from the time that sin entered into the world, opposed to righteousness, and consequently to the God of righteousness, to the son of righteousness, to the kingdom of righteousness, and to all that bear the righteous image of God. Sin and those under the

reign of sin would not suffer a righteous, holy being to exist in the universe, if they had the power. This is evident in the cross of Christ, especially, against the express image of God, his own innocent son, sin and its vassals vented their strongest hatred and opposition in crucifying him. All persecution in word or deed for righteousness' sake arises from the same source.

I have long observed that where true religion more brightly shone, there persecution more furiously raged. This is a trite remark, and it is equally true that persecution sleeps, where religion is languid and dead. Persecution in word (and the world is full of it at this time) is no evidence of righteousness in those who are persecuted. If so all the sects, the Mormons not excepted, are all righteous, for they all persecute one another, not for righteousness' sake, not falsely, but from the low principles of selfishness, and the love of power. O when shall righteousness run down our streets, as a mighty flood, and bear away all sin and pollution! When shall it cover the earth as the waters do the channels of the great deep! Hasten it Lord in every land!

I have thus briefly portrayed the character of the righteous and of the wicked, I shall next proceed to shew the purposes which the Lord designs the righteous to accomplish on earth.

B. W. S.

For the Messenger.

P LEASING SIGNS OF THE TIMES No. 2.

In a former paper I adverted to the importance of a pious, learned, and devoted ministry, and to the necessity of supporting them in order to obtain them.

I now will call the attention of your readers to another point. The world and the Devil have been struggling for almost two thousand years to make christianity consist in something outward, external, fitful and more or less intellectual or sensual, instead of letting it be what Christ made it purely internal, spiritual, *constant* and *moral*. Hence all the sensual mummeries, and

fooleries, and heartless ceremonies, and frozen abstractions, and formulas of this and past ages. One places the essence of religion in forms, another in dogmas a third in spasms, and a fourth puts it he is not yet exactly satisfied where, save that he knows that all the rest are wrong.

Now, every great system of truth must have so to speak both a body and a soul, internal power, in the spirit and external manifestation in forms. And all externals of whatever sort, and however important in and of themselves, are but the mere body, the mere mode of manifestation, in christianity. But as these are more obvious and engrossing to carnal and sensual minds, they have furnished the points about which the church has wrangled and divided in all ages. Such are all mere intellectual modes of faith, or of worship, or of discipline, or of consecration, or of celebration, &c. &c., all of which when separated from the true spirit, the internal power, the vital truth of christianity, are but its dead and soulless carcass; neither worth professing or believing, or even discussing. And still, nine-tenths of the theological controversy of the world have been about these and these alone: and such is still the lamentable fact. What then is the vital truth, the fundamental truth, the soul-saving truth of christianity, and where is it found? Jesus Christ was the greatest as well as the most consistent and sensible reformer that ever lived. He ushered a new religion into the world, having a new and strange and life-giving power.

This all know and all admit; where then did that power lay? what is its foundation? who shall tell us? who among all the professed reformers of the world? I trust your readers will say at once, whatever others may say let Jesus Christ himself tell us, we own no other teacher but him. Good! good! that's right, so I think. But has Jesus Christ told us where that power; that *soul-saving, sin-destroying* truth in his system lay? Other great and sensible reformers and teachers in all ages of the world have been wont to gather their disciples around them, and at sometime, so clearly unfold

the essential, vital truths of their systems that none could mistake their design. Did Christ alone of all reformers and great teachers neglect or omit to do this? Did he alone of all other sensible men commit a work of so great and so delicate an importance to other hands? A sad mistake this; and if true, there is no wonder that the world still wrangles about a religion founded by one who could be guilty of so great an oversight. But, no, the glorious and immaculate Redeemer is faultless here too! Here too, as every where else he acted at once the part of the sensible man, and the Divine friend. He knew that from a system so vast human weakness could never safely be left to gather out the essential, saving truth from the great mass of needful forms. Therefore, his first entering upon the ministry he called the multitude together and delivered to them the *vital, essential* truths of his system, in his celebrated Sermon on the mount. This now is the only labored discourse of the Savior's preserved for our inspection. It was in truth his *inaugural address*. And what a discourse is that? so simple that a child may understand it, and still so far reaching and sublime, that an angel might well tremble before its exalted truths!!

Now gentle reader, please notice a few things in that Divine discourse; which is, and was intended to be the *constitution, the fundamental truth, the supreme law* of christianity, according to which all else must be interpreted and received, or rejected. If Paul, or Peter, or James, or John, contradict a syllable in this discourse, they contradict Christ, and are not to be listened to for a single moment; but when rightly understood they do not: but they confirm it. Now observe first that this discourse is wholly about *moral truth* and *simple moral duties* from beginning to end: so far from making either bare belief in abstract truth, or mere conformity to outward forms of whatever sort, of any consequence they are not even hinted at; we are not told that we must either believe any thing or conform to any fixed ceremony whatever; it is wholly employed in telling us how we must *feel* and *act* in the every day duties of life, toward both God and man. It describes not an in-

tellectual condition of the head as regards creeds, nor any external conformity of the body to forms, but it describes a moral state of the heart, the soul, a moral temper of which the savior himself was the example and model, in brief the savior paints himself; his own moral spirit and temper, and without subjecting either the head or the body to one single further restraint, he says, "*this is my religion,*" this is christianity; not under a single arbitrary form, but under all forms both good and bad. Again, he closes this remarkable discourse by solemnly declaring in the most broad, explicit and general terms that "whosoever," (whatsoever man, woman, or child in all ages) *shall hear and do these things is on the rock:* and lest he should be misunderstood with equal solemnity he affirms that whosoever will not hear and do those things, however much they may believe or do else, whatever wonders they may perform, or however much they may cry "Lord Lord" and profess their attachment and their zeal, they are all still on the sand, and he will drive them all at last from his presence. Now if this is not a solemn and a clear declaration of the only *soul-saving* truth of christianity, from the savior's own lips, language cannot convey such declaration. But what have the sects wrangled about ever since Paul uttered substantially the same great truth in the xiii. of the I Corinthians? Has it been about those great moral and indispensable truths? No verily; but about their "entities" "and quidities," their "essences" and "substances," their modes and forms, their divers washings, and baptisms, and carnal ordinances, and all the humbugs and mummeries of metaphysicians, formalists enthusiasts and dreamers. No important controversy could be raised among real christians on this great fundamental, vital, constitutional truth of christianity; the burning, and still mild and beneficent intellect of omniscience so runs through its every line and letter, that devils and maniacs could scarce either pervert or misunderstand it. The worst the devil has ever been able to do with it, is to kick up such a dust around the mere outworks of the system as to keep this central and glorious truth out of sight and

out of mind. And this brings me to the second good sign in your periodical which is this.

There have been attempts at the re-union and reform of the christian church going on for three centuries. All good men have felt the need of it: and some have done much at it; but as a general thing as soon as any one begins to talk and pray about a reform, the devil again begins to kick up the dust in the outer ring and set all hands to disputing about the mere modes and forms of faith, usually in recent times about baptism, or some such thing, and thus turns their minds and hearts more and more away from the great *constitutional vital truth on which alone they can both unite and reform*. Now I believe the only possible hope of christian re-union lies in again bringing up this divine discourse, and placing it in the fore-front ground where the Lord evidently left it and intended it should stand; and bidding christians to look away from all else, and rally with one heart and one soul around this. The "good sign" then lies in the fact that you seem in your recent numbers determined to leave the devil to kick his own dust about mere modes and forms as such, and turn the minds and hearts of your readers to these great practical vital, essential, soul-reforming, soul-saving truths which Christ himself laid at the very foundation of his religion; God bless you and strengthen you in the work you will find opposition enough.

A FRIEND OF TRUTH.

A REMARK ON THE ABOVE COMMUNICATION.

In the general we are well pleased with the expressed sentiments of our worthy correspondent. But he seems to us to set too low an estimate on what he calls the "outwards" or the outward forms of religion. Whatever form is not enjoined in the scriptures we pretend not to advocate, but whatever is sanctioned by divine authority we dare not reject, or disobey. It is said, Luke vii, 30. The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John. Surely, the command of Christ to be baptized is at least, equally sacred, and the sin of rejecting

it equally great. It would be difficult to conceive of any religion existing without some outward forms, christianity not excepted. Praying, singing, the Lord's supper, distributing to the needy, visiting the widow and the fatherless, assembling ourselves together to worship, and many others, are all as much "outward" as baptism, and considered by us as indispensable. We grant, too much attention may be paid to these "outwards" to the neglect of inward piety. We have not authority to change, to alter, nor to neglect the Lord's institutions. In this we certainly are agreed. We hope our correspondent will continue his contributions to our columns.

B. W. S.

THEY DO NOT WORK IT RIGHT.

THERE is a great deal of Jesuitism in the world. Buonaparte may have destroyed the body of Jesuits, but their spirit could not be destroyed by the sword, not by the decrees of that Emperor. It yet lives, and has transmigrated into other bodies, and is more dangerous, because not suspected to be there. In bodies politic, and in bodies ecclesiastical it is to be found, to the sport of hell and of her agents on earth. With respect to political bodies, I have nothing to do; they range without my sphere. But to me the majority of politicians appear to disregard the real interests of this nation in order to subserve their parties, and own private emoluments.

But politicians fling back the reproach upon us, and say, "Physician, heal thyself." You ecclesiastics are more divided than we, and equally hostile to each other. True, too true; I blush and hang my head with shame. My thoughts are turned from politicians, in whom the spirit of Jesuitism seems to reign, and it is feared will reign, till our civil institutions and government shall perish in the conflict. I look to that of infinitely more value, christianity, the religion of heaven—the holy institutions and divine government of the Son of God. 'A kingdom or house divided against itself, must fall'—it cannot stand.

Some of us a few years ago felt the weight of this truth, and determined to reform, and labor to unite the scattered flock in one fold in Christ Jesus. All the sects acknowl-

edge the object to be good; but all opposed it. The spirit of Jesuitism rose in fury against it, for such a scheme was a death blow at the monster. It inflated the pride of some and excited the fears of others. Jesuitism has for its object the overthrow of the institutions and government of the Lord Jesus, and to establish the man of sin firmly in his seat; and, to accomplish this end, it labors to divide, and to keep divided the Christian world into hostile sects. This is the most effectual way. So taught the great Teacher of the world.

Every sect is under the influence of this spirit, though they do not know it. They are too proud to humble themselves to the truth, as it is in Jesus; each party thinks that they only are right, and all others must bow to them, and unite in their band. This is just what this evil spirit would have. This will be the overthrow of the kingdom, not of Christ, but of those established by men. Babylon must fall; for so it is decreed by the God of heaven; and the Church of Christ will rise and shine forth in her glory.

The sects, I have said, all have risen up against us, because we are against them as sects. We do not conceal the fact that our very aim is to uproot them all; and this we do by preaching up Christian union on the foundation and spirit of the Bible. This is the antipode of sectarianism. Persecution, slander, evil speaking, and lies are unsparingly used against us, but—I was about to say, *in vain*, but I will not; I fear, not in vain: for many of our brethren instead of rejoicing in this fellowship of Christ's sufferings, have retorted evil for evil, railing for railing, and hard speeches for hard speeches. Shame! Shame! And will our periodicals, which should plead the cause of Christ and Christianity alone, lend their aid to disseminate the filth disgorged from such foul stomachs? Forbid it Heaven!—Evil communications corrupt good manners, and one evil spirit begets its like. Such evils are contagious, and should be avoided.

Ecclesiastical duelling has become almost as common amongst us, as the duels of honor in the world. From the world we have learnt the practice, not from our Lord, or his inspired apostles. They never set us the example. Our young preachers especially, appear to be fond of it. Do they really engage in this practice in order to glorify God? or to win laurels for themselves? Do they feel the comfortable presence of God in this exercise? Do they make Christians by it? Proselytes may be made from one opinion to

another; but for these they may receive no reward in the great burning day, when their works are to be tried by fire. But, says one, I was challenged to debate on a certain point, and it would be disgraceful to refuse.—So say the duellists *of honor*.—Disgraceful—to whom? to the Lord your master? Ah! no—but to your honor; not as a christian, but as a man.—But says the young preacher, our leaders do the same thing. I ask, whom do you call your leaders? Are they Christ, and his apostles? or are they fallible men like yourself? If fallible, they may be wrong, and as you have no divine authority to follow them, you may be inexcusable, if you are led astray. If any must engage in such a practice, let such as you call leaders do the work. They are, or should be better informed, have more experience, are better able to bridle their tongues, and suppress rising passion.

To the young preachers I give the following advice, which if received, will ultimate in much good to the cause of truth, the glory of God, and their own real honor.

1st, Do not provoke to disputation by speaking evil of any man or his opinions. This you can easily and happily avoid by preaching the Gospel of Christ in the simple language of the Holy Spirit. As I have said in a former volume, if you find a rock thrown in the King's highway, exert all your powers to roll it out, but never hint to the people, who put it there; if you do, at once you arouse their dormant prejudices, which, as a coat of mail, will effectually shield them from the most pointed shafts of truth, which you may throw afterwards. Preach the word—preach the word in the spirit, meekness and gentleness of Christ, and it will not be in vain. This is the most, and only effectual weapon to conquer the world. This preaching will offend no christian, but profit them all. It will commend itself to a guilty world, and arrest their serious attention more than any thing else. They are offended at sarcastic and bitter declamation against any sect from the pulpit; such preaching keeps many from entering the kingdom.

2dly. Live and walk in the spirit daily at home and abroad. In order to this be often found on your knees in prayer, and often exercise yourselves in meditation and self examination.

Keep yourselves in the love of God. In thus acting you will preach to profit, both to saints and sinners; and without thus acting, with all your eloquence and animal warmth you will be unprofitable servants, and receive no reward from our Heavenly Father. How can a preacher describe the actings of grace in the heart to a congregation, without the experience of them in his own heart? How can he administer comfort to the disconsolate without knowing it in himself? How can he affectionately warn sinners without realizing their danger? How can he draw them to the Savior, whose power to save he does not especially know?

3dly. Cease to read in our Journals the quarrels and strife of friends or foes, it may sour your spirit. I hope the community will frown such periodicals from existence, or into useful matter. We profess to be children of peace, and peace-makers, and do not like to pay our money to read quarrelling about trifles, or indeed about something not religion, but the reverse; probably to prove our opponents to be liars, or that they have told lies on us. O what a pity! that our periodicals should spread the scandals of religion.

I should be pleased to see a more humble spirit manifested in all our Journals—that they cease to look at the *aspects* of others, and more intensely view our own. We may so long look at the faults of others, as to forget our own, and then cease to reform. It is a poor way to convince a man of a fault, to spread it abroad and expose him to public odium, in a vaunting spirit. My brethren we do not work it right. Let us reform, and be living, humble, holy Christians; then will our *aspect* be glorious, and exemplary. Others seeing our good works will glorify our Heavenly Father. Amen.

B. W. S.

CHRISTIAN EXPOSITOR.

“Luke xiii. 32. 33. Behold I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.”

1. Our Lord here intends his death and resurrection.

2. It is plainly implied that while he was on earth he was in a state of imperfection—not morally imperfect, for he was holy, harmless, undefiled and separate from sinners; not intellectually imperfect, for “in him were all the stores of wisdom and knowledge;” but he was physically imperfect, being made subject to suffering and death. ‘For the children being partakers of flesh and blood, he also himself likewise, took part of the same, that through death, he might destroy him that had the power of death, that is, the devil. and deliver them, who through fear of death were all their life time subject to bondage. That is, he took flesh and blood that he might die, and this flesh and blood must be such as the children had, subject to suffering and death, in order to be a merciful high priest, having a fellow feeling of our infirmities.

3. The perfection which he received was immortality after his resurrection. This was Paul’s doctrine of perfection: Phil. iii. 11. 12—“If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect—&c. When he should attain to the resurrection of the dead, he then should attain to perfection, and be immortal as his Lord.—The same is taught Heb. ii. 10. “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings,” or death as the context shows. Had he not died, and risen from the dead to immortality—to perfection, none of his followers would have risen from the dead, nor have been brought unto glory, and immortality, or perfection. But Jesus by his death and resurrection, entered into perfection, and opened a new and living way into the holiest of all—into heaven itself, for us to follow him there, and be also perfect in immortality.

The same truth is taught Heb. v. 8. 9. “Though he was a son, yet learned he obedience by the things that he suffered. And being made perfect he became the author of eternal salvation unto all them that obey

him."—*He learned obedience*: and one part of that obedience was that he should lay down his life, and take it again, (or rise from the dead.) This commandment have I received of my Father," in obedience to which he was made perfect from all physical imperfections, and became the author of eternal salvation and perfection to all them that obey him.

In Heb. 6. 28, we have the same doctrine; "For the law maketh men high priests, who have infirmity; but the word of the oath, which was since the law, maketh the Son (high priest) who is consecrated (or perfected) for evermore. The same Greek word, translated *perfected* in the other texts, is here rendered *consecrated*; and should undoubtedly be rendered perfected. Doct. McKnight so translated it. While our Lord was on earth he had infirmity, and did not exercise in the high priesthood; for if he were on earth, he should not be a priest"—But being perfected by his death and resurrection, he is the High priest of our profession, and will continue so for evermore. He knows all our infirmities and temptations; having experienced them on earth; and he knows how to deliver us when tempted and make a way for our escape. B. W. S.

LETTER FROM THE JUNIOR TO SENIOR EDITOR—No. 1.

LEXINGTON KY. Nov. 16 1843.

BELoved BRO. STONE,

Through the good providence of our heavenly Father am I now permitted the pleasure of writing you from this place. The reminiscences of former years yield me much pleasure, and if it would be as useful to our readers, as it is congenial with my own feelings I would give some of the effusions of my own heart, while among the veterans of the cross of Christ. I am surrounded in the land that gave me birth. I cannot however refrain from indulging myself some little. Here have I met numerous brethren, from all parts of the state and of the union who are attending the interesting discussion between Bro. Campbell and Mr. Rice, whose faces flushed with the hope of im-

mortality, and who but a few years since, like myself was but a boy I am led to muse on the flight of time. Well may it be compared to a weaver's shuttle! How rapidly it flies! What changes it produces in a few years!

I have made my present tour, one of observation in reference to the cause of our blessed Saviour.—Many things I have discovered that must be remedied among us, else we shall retrograde as fast as we have advanced. We lack organization. On this subject I have much yet to say. I regard it of great importance at this time and the more so, when I discover the extreme caution in which the wise approach it.—It is not my purpose now to write you an essay on church organization, but I must be permitted to state the result of my observation and reflection on the subject. I do it not hastily. In the first place we have departed in many instances from the Apostle's instruction in the selection of Bishops and Deacons. There are many now filling those stations who are not competent to discharge duties of so great importance. I do not charge the fault on those in office.—The most of them fill the office by constraint, the brethren in their great zeal for order, having imposed the office on them. A moment's reflection would surely convince every brother who is a Bishop or deacon filling the office under such circumstances that the very fact of being constrained to do it disqualifies them entirely, for the Apostle requires it to be of a ready mind, and to do it willingly. Will those, now in office look at this point? Again: how few there are who have the requisite qualification. If they are not qualified according to the law of God to fill the stations to which their brethren had called them, ought they not to resign—to retire and lookout for those who are competent. I am not acquainted with any chapter of apologies in the bible. All our work must be by the rule God has given if we expect his blessing to attend us. I will propound a few questions on this subject for the consideration of old readers and dismiss it for the present. Is any brother qualified for a Bishop who not apt to teach? Are there not many qualified to

teach who are not apt to teach? Is any one qualified for a Bishop who is not VIGILANT, SOBER, of good behaviour, given to hospitality, not given to wine, no striker, not greedy of filthy lucre? Is a covetous man qualified for the Bishop's office? In short, will any brother dare to take the oversight of God's children who does not fill the qualification stated in the word of God? Vale, Vale. D. P. H.

LETTER No. II.

In my observations I find family devotion much neglected. Can a christian lie down at night upon his pillow with an easy conscience, who reads not God's word and prays in his family? Can he arise and expect the blessing of God to attend him, who begins not the day in the fear and service of his maker? Impossible. I wonder not that so many decline in their spiritual growth. They are not happy. How can they be when God is scarcely in all their thoughts. My dear Bro. should you read this letter, oh let me beseech you as you value happiness and the prospect of Eternal life, remember and reform your ways. Family religion is that religion which will bless you in this world and associated with all your other duties, prepare you for a seat in heaven. It will cause your dear children as they grow up to maturity to be associated with you in the church and be shining lights in this world. Do not apologize and say you cannot pray in your families. God has made no provision for apologies. You can talk politicks, agriculture, how to make money and all too with fluency. Can you not pray? Did you ever try? Who told you that you could not pray publicly? I am sure that it is a suggestion of the devil. I wonder not that many professed christians are not happy. Happiness entirely depends on the right use of the right means. God has given us the right means, and the power to use those means and we must use them to enjoy his blessings.

Another thing I have observed with pain—the Lord's day is treated with so little reverence by many chris-

tians. Instead of consecrating the day to the service of God, we spend much of it in a light and unlawful manner? Instead of being filled with love to God and our souls engaged in fervor and devotion on that day, we think nothing of making and returning calls, feasting and doing just as the inclinations of the flesh may direct. Oh if it be the day that tells us the Son of God arose from the dead, and gave liberty to the world, shall it not be spent in his service and to his honor and glory! How many desert the church on that day, voluntarily refuse to meet and worship the true and living God! My brother, my sister remember the Lord's day to keep it holy. He will soon make his appearance, and as he arose from the dead on this day, he may come to our world on his own day and should he not find all his children associated together looking for him?

In my observations, I discover a great change in dress and equipage among the christians. I know this is regarded a very small matter. Well suppose we admit that it is, does it follow that we are not to notice small things. We have often said that the eating of an apple was a small thing, but how great the consequences that followed! God told Adam that if he eat he should die. He has positively told us not to imitate the world in its manners and maxims. We are told to be content with food and raiment, and not to ornament our perishing bodies.

It is astonishing that habit will change men's opinions and conscience so much, that they lose sight of such clear and positive precepts as are contained in the word of God! Oh it is no harm if we are able to live in good style for us thus to live? These are but the creatures of God and we are at liberty to use them, such apologies may ease the conscience and lull our fears of displeasing our Heavenly Father, but I am certain in the day of judgment they will be of no avail. I might mention many more things on kindred topics but shall defer it at present.

Most affectionately
Your Bro. D. P. H.

DEAR FATHER STONE:—In my very last, I enquired

how our modern Evangelists, proved themselves to be such; the reason why I made the enquiry was this, Paul says, that "He (Christ) gave some apostles, and some prophets, and some Evangelists, and some pastors, and some teachers." Now, I understand that those men were so called, because of the spiritual gifts they possessed, and that no uninspired man was called by these names. If I understand correctly, then it seems to me that we have no such men among us now. I do not believe that Jo. Smith is inspired, although he says he is.

Well then, we have agreed to call scriptural things, by scriptural names; but if the things have ceased, why give the names to other things? We may call a man an Evangelist, but the name will not make him one, if he lack the gift. I divide the officers of the practical church into two classes, the first class were endowed with extraordinary gifts, and were called apostles, prophets, Evangelists, pastors, and teachers.

The second class learned all they knew of the christian religion from the first class, and were called bishops, deacons, and angels, or messengers.

The first class finished their work and ceased. The second class are the seed of the first, and by them the planet (institution of christianity) is to be perpetuated. Or in other words, the first class spoke the word which is the seed, and the second class continue to sow and cultivate it.

Or to use another figure—Jesus Christ was the writer, the first class was his pen, the Holy Spirit was his work; and the second class was his epistle or letter. The pen is laid aside after the epistle is written.

He that contends for Evangelists now, might as well contend for all the others also, apostles, prophets &c. If we retain one part of the pen, let us have it all, and keep writing epistles as the Mormons do.

I write freely to you, knowing that if I err you are able to correct me, which I wish you to do.

Affectionately yours,
M. WINANS.

JAMESTOWN, Ohio October 24th, 1843.

REPLY TO BROTHER WINANS.

MY DEAR BROTHER:—At your request I make a few remarks on your communication above, on Eph. iv., 10, 11, 12, 13. “He that descended is the same also, that ascended up far above all heavens, that he might fill all things,” (*hinaplerose ta panta*,) that he might fulfill all things, written in the law and the prophets concerning him. For said the Psalmist *lxviii*, 18. Thou hast ascended upon high, thou hast led captivity captive, thou hast received gifts for men, and has given them to men,) vs. xi. And he gave some apostles, and some prophets, and some Evangelists, and some pastors and teachers, vs. xii. For the perfecting of the saints, &c.

From these verses I have long since concluded with you, that if the gifts of the apostles and prophets have ceased, as is argued by many, so have the other gifts of Evangelists, pastors and teachers; for they all rest on the same foundation.

1. Let us inquire for what purpose were these gifts given? Paul answers, “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” These are noble and godlike purposes, truly.

2. Let us next inquire, How long these gifts were to continue? The apostle again answers, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; That we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Now, it is assumed, that the saints had arrived to this state of unity and perfection before the death of the apostles and prophets, and therefore, these extraordinary gifts ceased with them, having accomplished all the purposes they were designed to accomplish. But were not Evangelists, pastors and teachers designed also, to accomplish the same thing? Why then, should we not fairly conclude that these gifts ceased also, when the work was perfected?

3d. If the perfection of the saints was not effected be-

fore the decease of the prophets and apostles, we are confident it has not been effected since; it must then be future. This appears to be probable from 1 Cor. xiii. Here the apostle is shewing the superiority of charity, above all spiritual gifts; and one reason assigned, is, that these gifts shall cease, but charity abideth forever; for whether there shall be prophecies, they shall fail; whether there be tongues they shall cease, whether there be knowledge, it shall vanish away. But when shall these spiritual gifts cease? The apostle answers, When that which is perfect is come, and that which is in part shall be done away. That perfect state was not in the apostles day, nor in time, but in eternity. He contrasts these two states by the words *now and then*. '*Now*,' in time; or in this world, 'we know in part, and we prophecy in part.' The apostles, prophets and saints knew as much of the truth as God saw necessary to reveal for salvation, and as much as their capacities were able to comprehend and learn while in mortality; but *then*, in eternity, or when mortality shall have put on immortality, the apostles and saints will have their knowledge so enlarged, that all the knowledge they possessed in time will vanish as the light of the moon vanishes away in the presence of the sun. *Now* we see through a glass darkly, but *then* face to face, without any dimming vail or medium between us and the objects of glory. *Now* known in part. Then shall we know even as we are known, we shall know him as he is. Mortality cannot bear the bright effulgence of glory, but immortality can. *Now* we are but children, we speak, understand, and think as little children; but *then* we become perfect men, and forever put away childish things. *Now* abideth faith, hope and charity,—but *then*, our fathers have taught us that faith shall be lost in sight, and hope, in enjoyment; but what will become of charity? Charity never faileth; it shall exist forever. And do the scriptures like our fathers, teach us that faith and hope shall ever cease? Shall we not forever believe in and hope for eternal life—eternal inheritance? Yes, This will eventually fill our joys.

The apostle acknowledged to the Ephesians that he was not yet perfect, or had attained to the perfect state

of those who shall be raised from the dead. Yet he and many others were perfect christians in mortality, or in this state of trial and partial ignorance.

4. The truth appears to be this; the apostles and prophets were inspired to teach the nations—that they ordained Evangelists, pastors and teachers in the church, in order that they might proclaim and teach the truth, and feed the saints with the word of life, communicated to them, not by immediate inspiration, but by the inspired apostles. No more revelations are since necessary, therefore there is no longer necessity for inspired men, as apostles and prophets. Timothy was an Evangelist; but we have no account of his being endowed with any extraordinary gifts. He received the gospel or inspired word from Paul, with authority and command to preach it, and to preach and teach no other gospel—he was also, instructed to commit the same word to other faithful men that they might teach others also. Here is an Evangelist, a teacher, and teachers who had no extraordinary gifts, and there is still need of them in the world and in the churches and will be to the day of perfection. Surely every bishop is, or should be, a teacher, for without this qualification “apt to teach” he is not to be received, but every bishop is not inspired. Every bishop is also an elder, and every elder is a pastor, or shepherd “to feed the Church of the Lord.” Why the name Evangelist should be given to travelling preachers exclusively, I have yet to learn from the bible: for, certain it is to me that every one scripturally ordained to preach the gospel is an Evangelist. Your old brother,

B. W. S.

THE LORD'S SUPPER.

This most solemn and impressive ordinance of God's house, with almost every other of the Lord's institutions, has, by the long lapse of changing time, been sadly changed from its design, when first instituted by the Lord, and as practised by the apostles. It has been altered to a low denominational feast, to show who are, and who are not the worshipper's of the same party.

This solemn and holy ordinance, which was designed to give christians an opportunity to show their faith in a crucified Redeemer, and to bring again to their remembrance the tragic scenes of Calvary, with the heart-cheering meditations of God's love in giving his Son to die, the just for the unjust to bring them to himself, has been made by men to speak the low and selfish language of Belial. "Let us make ourselves a name."

Where then in the breaking of bread are the joys of the gospel to the heart of the meek christian, when on the resurrection day he prepares himself for this blessed institution, and seats himself around the emblematic bread and wine.

There is no comfort to the truly pious, when the minister invites to the table, the orthodox and evangelical christians alone, (as if there were any heterodox and unevangelical christians) or when he invites those who feel and believe so, and thus; then many of the humble and untaught, unable to fathom their own feelings by the preachers's theological lead-line, are banished, forsooth, because of the uncertainty in determining their privilege.

A question of very grave import, presents itself to the reflecting mind, seeing this unholy state of things; are these tables the Lord's? or can these suppers be called the communion of the body and blood of Christ?

I know that many good people professed of that love, "which thinketh no evil, and hopeth all things," will shrink from answering this question in the negative, almost with horror; no doubt, they may be in this governed by the advice of Paul 1st, Cor. x, 32, give no offence to Jew or Gentile, nor to the church of God. Unpleasant as the answer may be to some, we are almost compelled to say, they are not the Lord's tables, for his table is for all his children, and not for a party alone.

I would ask, can any but the Lord's children prepare his table? If infidels were to attempt so sacrilegious an act with the bread and wine, would it be owned of the Lord? If none but christians can prepare the table, and eat and drink acceptibly, would they not act improperly to eat with those who are not christians?

Inspired language is, "what concord hath Christ with Belial, or what part hath he that believeth with an infidel 2d Cor. vi, 15," (dia) the gospel, or by believing and obeying the gospel.

Again many nullify the ordinance by transcending the limits of Gods word in giving their invitations to the table. While a part unite the favored few of their party or the orthodox, others throw wide open their doors and invite all the sects by name, whether they be saints or sinners; the name it seems entitles them to this privilege, not the character. Many are invited, who profess not to be saved, but are only seekers of salvation.

Thus the Lord's table originally designed for the fellowship and communion of saints, is desecrated by being thus abused, can we say that such a table, spread for a different purpose from that ordained of the Lord, is the Lord's table? The apostle says, "Let a man examine himself, and so eat of that bread and drink of that cup." Thus far can you go and no farther.

"From this holy feast among christians, "none are excluded thence but those, who do themselves exclude."

It is by exclusive sectarian invitations. that the sanctity of the institution is in a great measure destroyed, and if it is unholy, then it cannot be the communion of the body and blood of Christ. In my next I will show then, gentle reader. Remember my brethren, how often you have seen the likeness above drawn, and resolve to frown down such unholy practices, and assist to restore again to the church, in its simple purity, this divine ordinance, so that the christian's bosom may swell with grateful emotion to God, and that his heart may feel the divine consolation, when he eats the emblem of the Lord's body, and drink that of his shed blood.

JUVENIS.

FATHER STONE.—I want to know how you would proceed in organizing a Church. Here are 40 persons immersed; now tell me how you would proceed

to set them in good order for keeping house—all the particulars: Whose duty is it to set them in order.

Yours, in Christ,

CYRUS R. BLANCHARD.

HENDERSON, Nov., 1843.

—
ANSWER.

BRO. BLANCHARD. I advise to pursue the following plan:

1. Appoint a day when you will all meet together.
2. Have written down the following preamble, or something similar, and let it be read aloud.—“We the undersigned do agree, and hereby have agreed to worship together as a Church of Christ—to take the Bible as the only rule of our faith and practice, and to be called Christians, after the name of Christ our Lord.

Done at

184

NAMES.

3. Assemble together every Lord's day, and exhort one another, sing and pray.

4. Should there be any one among you apt to teach and possessing the other qualifications of a bishop as stated in 1. Tim: iv. Encourage such to the work; and when you are all satisfied, invite two or more ordained elders to come and set him apart for the office by fasting, prayer and the laying on of hands. I advise not to have it done suddenly.

5. Choose out from among yourselves two or three good and holy men for Deacons, and let them be set apart in the same manner.

6. Let the ordinances of the Lord's house be regularly attended to.

7. I advise you to have no dumb bishops, nor elders. Till you can get one apt to teach, do without, and pray God to bless you with such an one.

B. W. S.

TO OUR PATRONS.

We have seen the ruinous effects of the credit system in the community as well as individuals. There-

fore we are determined to relinquish it. In our prospectus we stated that we would print the Messenger for one dollar a year, to be promptly paid at the delivery of the first number. Some of our patrons have complied with their tacit engagement, but the overwhelming majority has failed to do it. We wish you to bear in mind that our expenses are great. We have to pay for paper, for ink, for printing, house rent &c. Folding, stitching, covering, and mailing the numbers monthly, besides the labor of writing, and examining the proofs, occupying much of our time. We are unable to meet all these demands without the aid of our patrons. Editors are generally the last paid, when they should be among the first. Do, friends, take the plain hint, and remit our dues by an early mail: Postmasters are legally authorized to remit the money to us free of postage. Let not our expectations be vain. Justice demands of you; and our necessities call aloud, and plead fervently for your aid.

STONE & HENDERSON.

B. W. Stone especially pleads for a speedy remittance to him from his former subscribers, what remain due for former volumes, especially for the 10, 11; and 12. Many hundreds have never paid, for whom I have been laboring for nought; but hope kept me up. This is almost gone; yet I do believe that Christians and all honest men will act justly and pay if they are able. If any are too poor to pay, let them inform me free from postage, and their accounts shall be erased. Pity for my infirmities and age, as well as justice should determine you to help me immediately.

Let the name of the volume paid for, be always written, or told.

B. W. STONE.

A STATISTICAL

Account of some of the Churches of Christ in the State of Missouri, which assembled in annual meeting in Paris Monroe County on the 13th of October 1843. Bro. Jacob Creath jr. was requested to preside, and T. M. Allen to act as Clerk, while reports from the following churches were received, viz:

BOON COUNTY.—Columbia 154 members, Persia 99, Rochport 120,

Friendship 128, Mt. Pleasant 41, Bear Creek 96, Rockbridge 89, Red Top 44—Total 771, additions 203.

MONROE.—Elkfork 112, Paris 230, Florida 120, Santee Fee 133, Berea 52, Madison 93, Clinton 60, Union 71—Total 871, add. 321.

RANDOLPH.—Liberty 108, Antioch 97, Dover 108, Huntsville 30, Total 343, additions 88.

HOWARD.—Richland 295, Fayette 170, Mt. Pleasant 43, Salt Creek 50, Freedom 37, Glasgow 15, Monitor 12—Total 622, additions 215.

CALLAWAY. Millersburg 221, Union 43, Portland 40, Fulton 167, Antioch 85, Mt. Tabor 55—Total 611, additions 279.

AUDRAIN.—Loutre, 70, additions 11,

MACON.—Ten Mile 46, additions 4.

RALLS.—Lick Creek 40, New London 45, Salt River and Near Waters 100—Total 185 additions 63.

MARION.—Palmyra 154, Hannibal 35, Houston 194—Total 383, additions 94.

PIKE.—Louisiana 108, additions 40.

TOTAL MEMBERS 4010.—TOTAL ADDITIONS 1831.

The following teaching brethren were present, viz: J. Creath, Jr. H. Thomas, J. Alexander, T. M. Allen, M. P. Wills, L. Hatchett, W. Reed, B. W. Hall, and Brother Sheets; also, B. F. Hall from Ky., S. Church, and B. W. Stone, Jr. from Ills. and Brother Farmer from Iowa.

Appointed the next annual meeting, to commence on Friday, before the 3rd Lord's day, in October 1844, at Bear Creek, Boon county; when it is earnestly requested that each church communicate by letter, giving their number, and the additions for the past year, also, the number dismissed by letter and excluded, with the names of their Elders, and Evangelists, and the order of their churches.

The meeting continued until Tuesday evening, during which time 6 confessed the Savior. Brotherly love and christian affection prevailed, and the brethren parted with the best of feelings for each other.

The Christian Messenger, and Millennial Harbinger, are requested to insert the above.

J. CREATH, Jr. *Ch'm.*

T. M. ALLEN, *Sec'y.*

N. B. The State meeting in Missouri, is to commence in Fayette, Howard county, on Friday before the 3rd Lord's day in May 1844, when it is expected that each church in the State will communicate by letter, and every teacher endeavor to attend; and teaching brethren from other States, are also respectfully invited to be present.

J. CREATH,
T. M. ALLEN.

BOON COUNTY, Missouri.

DEAR BRETHREN.—Brother Creath, and myself spent several days in Jefferson City, embracing the 2nd Lord's day.—We had a fine hearing, and I think much good will result, although there was but one immersed; (one other confessed, but from indisposition was not immersed.) Brother Creath is truly mighty in the scriptures, and is giving his entire time to the work of the ministry. He is making sacrifices, and efforts for the promotion of the good cause in Mo. May the Lord enable him to be humble, devoted, and faithful. Yesterday one united with us in Columbia, and to-day I immersed three young ladies upon profession of their faith in Jesus. Your Brother.

T. M. ALLEN.

Nov. 19th 1843

The Christian Messenger.

Vol. xiii.

January, 1844.

No. 9

AN INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

A young student had passed with honor the laborious routine of college, and received his diploma—he had just completed his theological studies, and received licence to preach the gospel. He had amassed vast stores of knowledge from ancient and modern writers on theology; from the dead and the living—he was well prepared to enter the arena with any disputant, and to contend earnestly for the prize. Musing upon the proper course to be pursued he determined first to visit an old preacher, celebrated for wisdom and prudence, and for his great success in converting souls to the Lord from his youth, and from him to receive advice, how he should preach in order to be useful to the world. This was the dictation of wisdom. He immediately went, was kindly received by the old father. I have come, said the young preacher to learn from you, how and what I must preach to the world in order to be profitable.

O. P. My son, I can give you the same advice that Paul the aged gave to young Timothy, "Take heed to thyself, and to the doctrine, continue in them, for in doing this, thou shalt save thyself and them that hear thee." Two things are here enjoined, 1st, Take heed to thyself; 2nd, Take heed to the doctrine, and continue in them. The end will be salvation both of thyself, and of them that hear thee. If then you would be useful in saving sinners as well as to save yourself, here your course is plainly marked out.

1st. Take heed to yourself, and learn this truth, that without me ye can do nothing—Christ the great teacher of the world never preached the gospel till he was full of the Holy Ghost—his apostles were forbidden to leave Jerusalem and preach the gospel till they had received the Holy Spirit of promise—endued with power from on high. Even Deacons, who were to attend solely to the temporalities of the church, must be full of the Holy Ghost, as a qualification of their office. The Lord will have no servants in his church without this qualification. Without we have the Spirit, how can we minister it to others. We may lecture as a philosopher, as Socrates lectured to his hearers; and with as little success.—We may declaim as Demosthenes or Cicero, and agitate the crowds; but can never penetrate the heart of the sinner, so as to convert him to the Lord. We may make proselytes, but not christians. The new covenant is not written on tables of stone, as was the old, but on fleshly tables of the heart. The Jews' religion was outward, that of christians is inward. On this the salvation of yourself, as well as of others depends.

2. Take heed to thyself. Young preachers, especially, those favored with a liberal education like yourself are apt to feel more self-confident and independent than others. They can deliver a wordy, and even a sensible discourse without the quickening Spirit; but such discourses are without fruit. A young man, just rising from a long course of theological studies, has gotten on Saul's armor. In it he feels cramped, and not free. He must be armed with gospel weapons, or no Goliath will fall before him.

“Let no man, says Paul, despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.” By thus conducting yourself, you will gain the favor and respect of all, and thus be the means of saving them. Instead of despising your youth, they will highly esteem and revere it. In vain you labor to preach successfully to people who despise you. They may admire and applaud your talents; but in heart despise you.

In order to avoid being despised, and consequently useless, be an example; 1. In word or speech. Let your speech be always with grace, seasoned with salt, so as to make it more palatable and purifying. Though you may preach as an angel in the pulpit, yet when in private circles you indulge in vain talk, as inuendal self-praise, or in detracting from others, or in speaking evil of any man, or in jesting and sportive speech, or on any topics not calculated to administer grace to the hearers, you lose your influence and become contemptible.

2. Be an example in conversation, or behavior, as the word in the original literally signifies, and so rendered by Doc. McKnight. Let then your behavior, your walk be as becometh the gospel. I have seen even in preachers in their common walk a *non-descript* something, so disgusting that my eyes have turned away with contempt. They walked as if the ground was unworthy of their tread. I have seen them lightly skipping up the stairs of the pulpit—then adjusting their collar and bosom, combing their hair in dandy style—then rising in the vain confidence of respect, and reading their hymn and text with an affected air, and tone of sanctity, visible to all but themselves. Such conduct forestalls any good effect of their preaching.

3. Be an example in charity, or love, not in word and in tongue, but in deed and in truth, by administering of your goods to the poor and needy. Let your charity condescend to men of low estate, and treat them with respect, even the poor African slave. The salvation of their souls is equal to that of the kings of the earth. In death—in heaven, the distinction is lost forever.

4. Be an example in spirit. Always cherish a meek, gentle, and quiet spirit—an humble loving, heavenly, and praying spirit. Such a spirit will almost silence the tongue of slander, or cause its poisoned darts to fall harmless at his feet.

5. Be an example in faith, prove to all by your works, your zeal, and labors of love, that you heartily believe what you profess and teach to others. To teach the

truth in a dull, phlegmatic manner, and style, is to lessen the force of truth, and pour contempt upon its glory. People will think the preacher does not believe what he preaches, and are rather confirmed in their infidelity. But the truth preached in the spirit of faith will have a different effect on the hearers. It kills and makes alive. That preacher, whose heart is glued to earth, is throwing water on fire, is dragging heaven-bound-souls down to bondage, and is making death more deathly.

5. Be an example in purity—purity of heart and life. Avoid impurity in word, and action as well as in thought. Keep your garments unspotted from the world. In all things shew thyself a pattern in every good work.

The 2d advice given by Paul to Timothy is, "Take heed to the doctrine." The words are emphatic—*the doctrine*, not the doctrine of Moses—not the doctrine of uninspired men—but the doctrine of Christ, and his inspired apostles. It is the word, the gospel, the faith of Jesus Christ. Preach the word, the whole word, and nothing but the word; keep nothing back, and dare not transcend it, or add to it.

1. Preach the word—the word that reveals the fallen condition of the world—that they are all under the reign of sin and death—all led captive by the Devil at his will, to everlasting punishment—that they are unable to break the grasp of their enemies, or to deliver themselves, being without strength—that if they die in their sins, where God is, they can never come—that they must be born again, and made new creatures, or never see heaven. Try to arouse them from their deathly sleep and shew them their danger. This they must see and fear before they will enquire after the good old way, and seek salvation. Point the poor trembling sinner to Jesus, sent in the love by the Father to be the Savior of the world—that he is able and willing to save to the uttermost all that come to God by him. Preach his universal and kind invitations—his kind assurance that he will cast out none that cometh to him; urge them to faith, repentance and obedience; and let

them know, Now is the accepted time, and now is the day of salvation. Urge them to accede to the terms of salvation immediately, by the horrors of hell, by the joys of heaven, by the mercies of God, by the coming of the Lord Jesus to judgment, and by our gathering together unto him to hear our eternal doom from his lips.

These are themes that will inspire you with holy zeal, and well calculated to waken the sleeping sinner. Preach not the scholastic jargon of depravity, as moral depravity, natural depravity, total depravity. These things grieve the spirit—preach the word in the language of the Spirit, and your labor will not be in vain in the Lord.—Preach the way of salvation, irrespective of man's opinion, preach the word.

(*To be continued.*) B. W. S.

Mayslick Ky. Dec. 14th 1843.

Eld. B. W. STONE;—

Dear Bro.—In the late discussion between N. L. Rice, (the Presbyterian champion,) and Alex. Campbell, Mr. Rice argued, or said, that his opponent held in fellowship in his church, Unitarians who made our Savior a mere man, a created being;—and who openly denied the divinity of Christ. He seemed willing to drive Bro. Campbell from the fellowship of Christians, and of course from Heaven, because he would not drive you from the church on earth, and, of course, to hell,—as he always gave your name in proof. Now, my dear bro. it is a fact of great solemnity, that the Presbyterians held you in their bosoms when your faith and piety were no better than they are now—and that now they are willing to denounce you, refuse the cup of blessing to you, and even consign you to endless torment, in order to asperse bro. Campbell, and destroy the influence of our pious teaching. But it seems to me they are not satisfied with this, but willing to resort to wilful falsehood and slander. I therefore hope you will state once more, before you leave the stage of action, though it be the thousandth time that you never taught any such senti-

ments; and call on Mr. Rice to take back the slander. I hope you will publish your statement in the *Christian Messenger*, and send it to Mr. Rice at Paris, Ky. Then we shall know that he wilfully falsifies when he thus represents you, as he has been doing through this State. I do think it is due to yourself and to the cause you have so nobly and so successfully plead.

May the Lord preserve you and your posthumous influence from the aspersions of wicked and unreasonable men.

A. KENDRICK.

REPLY.

DEAR BRO. KENDRICK,

Bro. Campbell has to suffer on my account, what I have had long to suffer for him. He is malevolently assailed for holding me in fellowship, for the reasons you have stated; and I have been with equal malevolence assailed for holding him in fellowship, because of his supposed errors. I have feared the real objects of our opposers is, to divide and conquer, and not because they love the truth, as it is in Jesus. The most zealous against us I generally find to be those who possess the least of the spirit of Christianity. Would our opposers love brother Campbell more, and willingly hold him in fellowship, were he to repudiate me? No such thing. They care as little for him as they do for me. Though they fear him more, they do not love him better.

I am now on the eve of time, busily arranging my affairs for eternity. The vessel which is to bear me to my eternal destination across the dark ocean, is now in view. Soon I shall bid farewell to earth, and be borne to another world. What I shall say may be considered as the words of a dying man, for which a speedy account must be rendered.

Mr. Rice is now in the acme of life; and in the confidence of his learning and natural endowments, feels his importance, and vaunts aloud in the presence of men. He takes the liberty to detract from others what he never gave, and to build for himself an indestructible monument of fame. Should he live to my age, it is hoped his mind will be so mellowed by years,

that he will remember with sorrow his present course. But to the point :—

You inform me, that Mr. Rice publicly charged me with being a Unitarian, who made our Saviour a mere man—a created being, and who openly denied the divinity of Christ.

Now I reply, for the last time (so now I think,) that at no time of my long life did I even believe these doctrines—I never taught them either publicly or privately, from the pulpit or press. I am bold to say, no man ever heard them from me, or read them in any of the essays I have written and published on the doctrine of Christ. How Mr. Rice obtained his information I can only conjecture. He must have been very confident of its correctness, or as a christian, or gentleman, he would not have dared thus to charge me before so numerous a crowd of people, and I not present. It looks like slander, and backbiting, of which, one would suppose, Mr. Rice—the high-minded Mr. Rice, was incapable.

His evidence for believing and publishing these things of me may be *fama clamosa* ; (but what man of brains will admit her testimony, as often false as true?) or he may have believed them by detaching an expression from my essays written and published. For example, he may have seen in my writings this quotation, “ There is one Mediator between God and man, the man Christ Jesus.” Ah! exultingly he may have said, I have now caught him ; he is verily a Unitarian, for he calls the Son of God a man. the man Christ Jesus—he must then believe him to be a created being. If Mr. Rice knows no better, we inform him that these are the words of inspired Paul. If by them I am condemned a heretic, so is Paul, but Paul never believed that Christ was a mere man—a created being ; and by him have I been taught to believe the same.

It is well known by all who know me that I differed from the Presbyterians on their speculations in their confession of faith on the Trinity, when I was a Presbyterian: Yet was I unanimously ordained by the

Presbytery, and held in communion by them. I was never charged with these things until I withdrew from them.

A person by reading the Scriptures may, by detached texts and inferences, come to the conclusion, that Unitarianism and all its doctrines are taught in that book. This thousands of very intelligent men have done. It cannot be strange, if Mr. Rice, with his ingenuity and prejudice against an humble uninspired man, should by the same means come to the conclusions he has publicly stated against me. I should not wonder if he, by the same means, should prove any Trinitarian writer (those who wrote the confession of faith not excepted,) to be Unitarian. Even Professor Stewart can see but a light shade of difference between the notion of a derived being, (as the orthodox view the Son of God to be,) and of a created being, as the Arians assert he is. To quibbling there is no end. I have long since viewed the practice as useless and dangerous, and leave it to those who are fond of trifles.

I do not expect to change the mind of Mr. Rice by anything I have said or can say; for he boasted, I am informed, that he was dyed in the wool, and therefore unchangeable. He will still affirm what he has said against me, *maugre* all evidence. A noted physician of Spain had introduced a system of physic, upon which he had practised and taught through life. When he became old, one of his former students advised him before he died to make a recantation of the system, as it was now found to be wrong, and injurious to the community. Sir, said the old doctor, let all Spain perish first; for I have written and published it. So may Mr. Rice say, let Stone's name be for ever blasted, and infamy be for ever attached to his character, before I retract, for I have said and published it to the world.

For the sake of others I will briefly state my belief on those doctrines with which I am charged.

1. "With us there is but one God, the Father, of whom are all things, and we in him, (*eis outon*, for him). 1st. Cor. viii., 6.

2. "And (there is) one Lord, Jesus Christ, by whom are all things, and we by him, (*di'autou*). 1st. Cor., viii., 7.

From these texts I have concluded that the Father is the *but one God*—called by Jesus himself "the only true God." John, xvii., 5. This one God the Father is distinguished from all other beings in the universe by this attribute, "of him are all things." In the Greek it is *exhou*, of, or out of whom are all things. This is conceded by all to mean that he was the efficient or prime cause of all things in the universe. In the following verse Jesus Christ is called the one Lord, besides whom there is not another in the universe possessing the same attributes here ascribed to him, as "by whom are all things, and we by him. In the Greek it reads *di'hou*, by whom. This attribute *dia*, with the genitive, is nowhere ascribed to the Father, the one God; for it means the instrumental cause, as every Grecian will admit, and therefore cannot apply to the Father, the prime and efficient cause of all things.

3. According to this common sense exegesis, I believe that "God created all things by (*dia*) Jesus Christ." Heb. i., 2. "That he created the worlds and heavens, with all the inhabitants of heaven, whether they be angels, principalities, or powers—all were made by him," (*di'autou*,) the instrumental cause, not *up'autou* the prime cause; this (*'upo*) can only apply to the Father in this case; and all things were made for him, (*eis auton*,) as being the heir of all things.

By the Son the Father rules the universe; for the apostle adds, "By him (*di'autou*,) all things consists," i. e., are kept in being and order,—by him, the Lord and maker of all.

By the Son, or Word, the Father spake to the world all the words of salvation—for "God in these last days has spoken unto us by (*dia*) his Son,"—by whom (*di'autou*) he saves, and will at last "judge the world in righteousness;" and (*dia*) by whom he wrought miracles, wonders and signs, for the confirmation of truth.

These undisputed truths, so clearly revealed, naturally were linked with another important truth : seeing all things were made by him, therefore "he was before all things."—He that descended is the same also that ascended up where he was before, above all angels, principalities, and powers, into heaven itself. Just before he ascended, the Son prayed to the Father to glorify him with himself, with the glory he had with him before the world was. This, with many other texts, proves that the Son, or Logos, existed in glory with the Father before the world was,—before all created things in the universe ; without him was not one thing made that is made.

This glorious being is the Son of God, the only begotten Son of God, and therefore divine—the children of men are human, because begotten and born of human parents—so is the Son of God divine, because begotten of the divine Father.

I have rejected the speculations respecting Jews by many, which rejection is the sum, or foundation of the heresy attached to me by the self styled orthodox. The Jews concluded that Christ had made himself God and equal to God, because he said I am the Son of God. Though our Lord refuted the inference of duality of Gods in very plain language, yet the Jews would not open their ears to conviction ; but accused him of blasphemy, for saying he was the Son of God ; for which he was put to death. Christians have adopted their speculation, that he is the one God, equal to the Father, because he called himself the son of God.

Some say that he is the eternal Son of God—this unscriptural and contradictory phrase I have also rejected as a mere speculation, and so have many of the orthodox, and evangelicals. Why are not they charged with unitarianism too ? These latter say, he was never the Son of God, till born of Mary ; that holy thing which is born of thee shall be called the Son of God. From this text they argue that he was never Son before, but that holy thing, when born, shall be called, in future, the Son of God, and was therefore, never Son before. This reasoning will prove fatal to their whole system. Isaiah ix, 6, "For unto us a child is born, unto us a son is given,—and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father." From the argument above it follows that he never was such till

born—was never mighty God till he was born; for then, in future, he shall be called such. Would it not be better to omit these speculations, and confine ourselves to the language of scripture on this doctrine? So I think; and have but little interest in them.

4. I believe the Father sent the Son to be the Savior of the world, that whosoever believeth on him might not perish, but have everlasting life—I believe that all power and authority in heaven and earth are given unto him, and that he is able to save to the uttermost all that come to God by him—That in him are all the treasures of wisdom and knowledge, that it pleased the Father that in him should all fulness dwell—the fulness of the Godhead—the fulness of the Spirit—the fulness of grace and salvation—When we see him, we see the Father—his image, his character, his glory and perfection—Let me lose life before I would detract from my Lord one ray of his glory. To him that sitteth on the throne, and to the Lamb be everlasting praise. Amen.

B. W. S.

LECTURE V, ON MATT. 5, 6, AND 7 CHAPS.

Matt. v, 17, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill."

The law and the prophets were, and yet are witnesses for Christ and his gospel, and will be to the end of the world. Myriads by their testimony have been led to Christ and obtained salvation; and myriads more by the same testimony will, it is hoped, enjoy the same blessing. Had our Lord destroyed the law, and the prophets he would have destroyed their testimony. They however, will be destroyed hereafter, when there shall be no more need of their testimony. That time is not far ahead—when heaven and earth shall pass away. This will take place at the coming of the Lord, and then will the law and prophets forever cease—be destroyed, there being no more need of them.

Yet it must be admitted that whatever Christ did on earth was designed to be done. But it is written, that he blotted out the hand writing of ordinances, and took it out of the way, nailing it to his cross. Paul in Rom.

7, represents the law as a husband, and Israel as a wife bound to it as long as it, (the law) lived--till the law died, they could not legally be married to another, (to Christ.) They could not be under two husbands, or two covenants at the same time. While Christ lived he and all Israel were under the law.—But when he died, the law died with him.—By the body of Christ we are dead to the law—that law being dead wherein we were held, that we might be married to another, even Christ. This law was not the ceremonial part only, but also that part written on the two tables of stone, the ten commandments, as is plain from vs. 7. We are further informed that the old covenant or law was done away, 2 Cor. iii, x, “For if that which done away was glorious, much more that (the gospel) which remaineth is glorious.” In Heb. Paul speaking of the old covenant succeeded by the new says, “Now that which decayeth and waxeth old is ready to vanish away. He continually represents christians as not under the law, but under grace, Rom. 6, xiv. &c. It is a doctrine of the orthodox for centuries, that christians are not under the law, as a covenant, but as a rule of life they are under it. Paul made not even this exception, “Ye are not under the law.” This law of Moses written on tables of stone, in substance, Christ taught his followers, and this is now the law of Christ, written on the heart, and in the mind of every christian. Whosoever shall break one of these least commandments and teach men so, shall be called the least in the kingdom of heaven. He must be indeed a poor christian that lives in disobedience to the least commands.

But Jesus came to fulfil the law and the prophets.—How he did it, is plain from Luke xxiv. 44, 47. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and of the prophets, and in the psalms concerning me. And he said unto them, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.” In the law, prophets and psalms

the events of the birth, life, death, resurrection and ascension of Jesus were typified and predicted. When these events took place, the types and prophecies were fulfilled. The law yet remains unfulfilled in two particulars, The high priest's coming out of the holiest of all, and the dismissing of the scape-goat.

By the blood of the goat, which was the Lord's by lot, the High Priest of the law, having sprinkled with it the vail of the sanctuary, was permitted to enter into the Holiest of all to commune with God, and receive gifts for Israel. After this was accomplished he returned out of the sanctuary amongst the people.—Then he dismissed or sent away the scape-goat, bearing on him the sins of the people into the wilderness, where they should be seen no more. Now this is typical of our Great High Priest, who by his own blood entered into the Holiest of all, having by his resurrection and entrance into heaven consecrated a new and living way, in which his people should follow him there after their resurrection. But this glorious High Priest has never yet returned out of heaven to earth according to promise. He will come, and then and not till then, the antitype of the scape-goat, shall bear away all the iniquities of his people—their mortality—their pains, diseases, sicknesses and death, never, never to return, nor afflict one of his saints again. They are now robed in glory with honor, and immortality, and enjoy eternal life together with their Lord, for they shall forever be with him. Till this period the law shall not be destroyed; but then its end comes, all being fulfilled.

Vs. 20. For I say unto you, "That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

The scribes and pharisees were reckoned the most holy class of people among the Jews. Yet they taught for doctrine the commandments of men, and nullified the law by their traditions. They therefore could not enter into the kingdom of heaven. A righteousness is now proposed without the law, without which none

can be saved or enter heaven. This righteousness is called the righteousness of God, or the righteousness which God requires of us—it is faith, repentance, conversion, obedience. Through these we obtain salvation and the Holy Spirit of promise, by which we are prepared for the kingdom of heaven. This righteousness is far beyond that of the scribes and pharisees, as the glory of the gospel is beyond that of the law—or rather as true holiness is beyond a spurious righteousness.

(To be continued.)

B. W. S.

A HEARTY TRIBUTE TO MERIT.

We have read in the Millenial Harbinger, last Vol; with unspeakable pleasure and profit, the lucid essays of bro. R. Richardson of Bethany on the Holy Spirit. We gladly hail the sentiments expressed by him, especially in the three last Nos. as the Harbinger of better days to the church and to the world. Would to God, that bro. Richardson, and many scores of others in the same faith; and in the very spirit of the faith, had the will and the power to go through all the churches, and through the world, and proclaim it to every creature with the Holy Ghost sent down from heaven! It is for the want of this doctrine preached, and received in the love of it, that Christendom has at this day, and for centuries back, but the shadow of christianity—without the spirit, without Christ in us—salt without savor—moon-light without heat or warmth. It is for the want of this, and the experience of its truth, that we are all divided into contending sects, in hostile array against each other, and forever wrangling about our diversity of opinions.

Had all professors of christianity the experimental knowledge of this truth, they would then understand the religion of the Lord Jesus; but in their present ignorant, avaricious and divided state they never can, they must first receive the truth in the love of it be-

fore this happy event take place; then and not till then will living christians flow together in one body, and shine as lights in the world.

Bro. Richardson has done much to disentangle the doctrine of the Holy Spirit, and to bring the bewildered minds of thousands to right conceptions of the truth—he has given them a clue by which they may find the way of escape from the dark labyrinth of error, into which the christian world has been unhappily precipitated from that height of glory to which it was at first exalted.

Our Reformation, maugre all that opposers have said, and can say, in the chain of divine providence will eventuate in great blessings to the world—already those blessings begin to be developed. In doctrine we have reformed, and now have a consistent gospel, stripped of those human appendages which obscured its glory, and partially hid it from view. Our reformation has shown the fallacy of many doctrines, received and cherished by thousands as christianity itself. We have dragged out the foundation of man-made systems, the work of many centuries—the superstructure is now seen tottering, and like a bowing wall ready to fall from its lofty and proud height.

Our ministry has been similar to John the Baptist's—to prepare a people for the Lord—for the reception of the Spirit, to make plain a way for them to walk in, by gathering out the stones of stumbling. But a greater work remains to be done, to complete what is begun. Our reformation yet is like the body without the spirit. We have been too long engaged in defending *ourselves*, rather than the truth as it is in Jesus. Let us trust our little selves with the Lord; and rest not, till by faith in the promised Spirit and by incessant prayer we receive and be filled with it, like they were of old, in the ancient order of things. This will be reformation, indeed, such as the world now needs. We may suffer persecution even unto bonds, imprisonment and death, like the early christians, and like our Lord himself; but this would be a sacrifice for the good of the world. The good of every name and nation

would flow together and unite, and the wicked, with the children of the bond woman would persecute, as is their nature, till they are subdued by the power of truth, and brought into the same spirit.

God speed you, brother Richardson, and all your coadjutors in this doctrine! Fear not what man may say or do against you. The christian world are swarming like bees. O that they may settle together on the truth!—That they may find and receive the Holy Spirit! Write and preach on this doctrine—but rather preach—and do it extensively in the world; and shew that you not only believe the doctrine, but do know it by sweet experience. Many have contended with much zeal for the Spirit, without the Spirit in themselves. They have done this, till they have killed both themselves and hearers. You have some coadjutors in my acquaintance who will contend for this doctrine even unto blood.

I view the doctrine you advocate the very kernel of religion—without it all is vain. In vain we boast the ancient order of things, while we lack the spring. Our reformation will dwindle into sectarianism, unless timely prevented. I fear, its incipient stages are visible.

We are getting to be very fond of co-operating meetings. Can we not appoint one for the express purpose of praying the Lord to give us his Holy Spirit? Do you not believe that he will give his Holy Spirit to them that ask him? I know you profess it. Such a meeting as this I should rejoice to attend before I die.

B. W. S.

LECTURE 3,—ON MATTHEW V, VI, VII.

I proceed to shew the purposes God designs to be accomplished by his saints on earth.

“V. 13. Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it (the earth) be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men.”

The earth or the world of mankind, inclines to moral corruption and death, and unless checked and preserved by some potent remedy, must sink into the depths of wickedness, and into utter ruin. In infinite mercy, the Lord pitied the dying world, and provided the remedy for their cure, which is here by a figure, called *the salt*, by which his people are represented. Now, it is well known that salt applied to flesh will preserve it from putrefaction and dissolution for ages. Christians are designed to be to the world what salt is to flesh, to preserve and save them from sin and ruin. This means has God ordained to effect his purpose of saving sinners. Christians, such as are described in the preceding verses, effect two important things—one is, by their holy, heavenly walk and conversation they check the progress of moral corruption, and wickedness in the world—the wicked are awed from their evil practices by the example of piety and truth, before their eyes. Had it not been for Lot and a few of his family, Sodom would have been ripe for destruction long before; and were it not for a few saints on earth at this very time we should, like Sodom be utterly destroyed. But when Lot's piety and admonitions could no longer prevail against their growing corruptions, he was called out of the city; and instant ruin overwhelmed the Sodomites. Such will be the lot of the wicked world, unless the remedy be speedily applied. The second purpose of heaven to be affected by his saints on earth, is that they be actively engaged to purge out the moral corruption of the world; not barely to check the progress of vice and wickedness outwardly, but to labor to purify their inward parts from corruption itself.

This we know is God's work, but the saints are ordained the instruments, by which he will do it. The earth must be salted by the instrumentality of christians, or it is lost—lost forever. And does no blame attach to the christians—the professed salt of the earth? Lift up your eyes and see death mowing down its thousands every day, and casting them into the yawning gulf of hell. Mournful sight! If this was

rightly viewed, would christians spend their time in vain disputing about notions? No they would lay aside all such trifling, and rush together, and through fire and water, go to save their perishing fellow-creatures—they would sacrifice their dearest earthly interests, to accomplish this benevolent object.

But if the salt has lost its savor, can it ever be restored?—no, it is past recovery; and how then can the earth be salted? Who is to keep it from utter ruin?—Salt is of no use without application; but if it lose its saltiness it is thenceforth good for nothing—*thenceforth* forever good for nothing! Does not the christian world appear to be fast advancing to this dangerous crisis?

What a powerful remedy to the corrupted world was this salt in the primitive age of christianity! It was efficaciously in one day applied to 3,000 from various parts of the world, who also, became the salt to season others. The nations soon experienced its divine efficacy, and millions in a few years were salted and saved from sin, and preserved unto eternal life.—The salt of the earth.—Where is it? echo responds, where is it? Has it lost its savor? Is the light in us become darkness! O how great is that darkness!—Where are the bowels of Christ Jesus, for a ruined world? Where are the agonizing, longing souls after sinners? Where are the mourners in Zion? Where are the tears whose fountain is the heart, bursting in streams from the eyes of christians for the desolations of the world? Where are the sacrifices, made for their recovery?—Alas! where?—Since the apostacy, and the wine of Babylon which has made the world drunk, an awful change has taken place. Those gloomy days are not yet closed—crime and wickedness in every form increase with the increase of years. I sometimes fear that the world is ripe for destruction, and has advanced beyond the power of heaven's remedy to preserve it from ruin—such were the Antedeluvians, and such were the Sodomites. To me it appears plain, that the present worldly, spiritless and divided race of christians can never effect their salvation, unless they return to him from whom they have revolted, and with fervent, ceaseless prayer

and fasting seek his face, and rest not till they receive the Holy Spirit of promise. Then will Zion's light break forth—then shall we be prepared to answer God's purpose respecting us.

Vs. 14. Expresses the same divine purpose in another figure. “Ye are the light of the world. A city that is set on a hill cannot be hid.”

Vs. 15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

Vs. 16. “Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven.”

Christ was sent to be the light of the world in darkness. He communicated this light to his people, and through them designed to enlighten the world. They are therefore, called the light of the world. They are to be as a city set upon a hill that cannot be hid. This is the church of God—as visible as a city on a hill that cannot be hid—an invisible church cannot therefore be the church of God; for it is hid—it is useless to the world. In prophecy, it is declared that in the latter days his church should be set upon a mountain towering above all others—that the nations would see it, and its glory, and should flow unto it, as numerous as pigeons to their roosts. So are christians to shine that others may see their good works, and glorify their Father in Heaven. Observe the expression, *their good works*, the light is to be manifested by good works, and these works are to be visible. Light unproductive of good works is darkness; like salt that has lost its savor. The saints are represented as a lighted candle to give light to all in the house. If this candle be not lighted, or when lighted be put under a bushel, all in the house are in darkness.—It is of no use. So if christians do not shine in the world, mankind are involved in darkness—they see not their danger;—or if they see it, they see no way of escape; nor any inducements to flee from the wrath to come—they must die without God, and hope in the world.

If these things are true, (and who believing the Bible will deny?) into what an awful state, has the chris-

tian world fallen! Millions dying around them, and their light extinguished—dying for the want of that light, which it is their duty to exhibit. What an awful reckoning day is advancing! Who shall be able to stand; and say, Lord I have done as thou hast commanded? Christians, awake, and trim your lamps; Behold the Bridegroom cometh.

I have now stated in plain language the purposes God designs to effect by christians—every one is included without exception. O, my brethren, what are you doing? I ask again, what are we doing? Are we gathering souls to Christ by exhibiting the truth in our godly walk, as well as by proclaiming it with the tongue or pen? or are we scattering, and driving them from him by our ungodly and worldly lives—by our wranglings and divisions—our debates and strifes? Look at the situation of the Pagan nations—it pleads in tears, and groans, and death, that we send to them the word of life, and deliver them from darkness and death. With outstretched hands they turn their wishful eyes to us for help, and shall they be disregarded? No, let us fly to their relief. Who will go for us? We wish none to go, but such as are full of the Holy Spirit, and feel the worth of souls, and earnestly desire the ir salvation. We want none to go, and travel far in order to write their travels to get money by the sale of their books. Who is willing to retrench their extravagancies to aid a competent missionary? Who will part with the Lord's money in their hands for the salvation of souls?

(To be continued.)

B. W. S.

THE DISCUSSION.

Having had the pleasure of attending the discussion held in Lexington Ky: in Nov'r. last, between Bro. A. CAMPBELL of Bethany Va. and Mr. L. N. RICE of Paris Ky., many of our readers will doubtless expect us to say something about it.—When we went, it was our intention to have written at length for the press; but a few days attendance convinced us that the best course to pursue, was to remain silent until the debate made

its appearance in print. Public good is our object, and not victory, and to inflame the public mind and forestall their judgment meet not with our approbation. But the course pursued during the Debate by Mr. Rice and his "*laughing society*" to manufacture public sentiment, and the widely circulated and false reports concerning the parties in the Debate, as well as the merits of the discussion; and last, though not least, the attack made upon the Senior Editor of our paper, demands that some things should be stated concerning the discussion, and concerning Mr. Rice in particular.

1st. We think, after having heard both sides of the question debated; that Bro. Campbell deserves the approbation of all candid and impartial men, for the grave, dignified, christian-like manner in which he acted during the discussion, and also for the able manner in which he defended the Truth as taught by Jesus and the Apostles.

2nd. We think that Sectarianism in all its multifarious forms, should not only tender Mr. Rice a "*vote of thanks*" and a "*SILVER MEDAL*" but dub him D. D. for his airy and witty manner, in which on his part, he appeared as the champion of "*Blue stocking*" Presbyterianism "*dyled in the wool.*" We thought his manner, as well as his matter, indicated a consciousness with himself that he was defeated.

The unqualified declarations he made concerning the religious sentiments of B. W. Stone, Sen'r Editor of this paper, struck me with perfect awe. Is it possible that Mr. Rice can be so hardy and so reckless, thought I to myself as I penned down the aspersions he made, as they fell warm from his lips. But I stop not to dwell here. Bro. Stone has written an article on the subject, which will be read with pleasure by his friends, and I trust that Mr. Rice may yet recall the declarations he made in regard to the views and sentiments held by Br. Stone. I refer the reader to the following extract from the pen of our much esteemed Br. A. Raine, Editor of the *Christian Teacher*, giving as I think the most correct statement I have yet read concerning the parties in debate. D. P. H.

"The discussion between Messrs. Campbell and Rice

commenced on Wednesday, the 15th of November, and closed on Saturday the 2d of December; having continued 16 days, four hours each day; and on two days of the 16, from six to seven hours each day.

“The questions discussed were of the highest importance. On baptism, the mode, the subjects, the design, the administrator; on the Spirit the medium of its operation, and other kindred topics; and, in reference to human creeds, whether they are scismatical and heretical.

“The book to contain the discussion, will be, it is supposed, urged to its completion with all practicable expedition. It will possess a fund of religious instruction such as will render it a treasure to every intelligent christian. It will probably consist of from eight hundred to a thousand pages octavo; and will be sold for not more than \$2 per copy.

“And here—were it not for the sectarianism, and sectarian arts and tricks of the present age—our notice of the discussion should close; and we would refer the reader to the Discussion itself, when it shall be published, for a full orbéd view of the whole merits of the controversy. But what shrill sounds are those which salute our ear? Proceed they not from the clarions of sectarianism? Already are the Presbyterians proclaiming a glorious victory! This windy triumph commenced ere the first proposition was fully discussed. Mr. Rice himself, in almost every speech, sounded his own trumpet; and what we now hear of his victory, in the whole breadth and length of the land, is but the echo of the trumpet of trumpeter Rice: and long and loud, in the exact ratio of the hollowness and emptiness of his cause, and the logic by which he attempted to sustain it. We do most conscientiously believe that so irresistible is the predisposition of Mr. Rice to sound his own trumpet, that if he were refuted a thousand times, on any one question, he would still cry victory! victory!! at the top of his voice! We do not impute to him this peculiarity as a crime. It is perhaps more his infirmity than his fault—the remains of that hereditary total depravity in which he represents himself as having been con-

ceived and born. Nor do we feel, in our heart, a disposition to treat with severity the friends of Mr. Rice, who are now echoing and re-echoing his victory. Their cause, no doubt, demands all the blowing and drumming, all the winking, and whispering, and nodding of which they are capable. We cannot, however, but think that had they been deeply imbued with the spirit of meekness and lowliness which characterized Jesus Christ, they would have acted, in reference to the debate, very differently, and upon very different principles. But Mr. Rice and his friends having pursued this course of which we complain, the reader will perceive that it becomes necessary that we, as well as the Presbyterians, have something to say of the vaunted victory achieved by Mr. Rice over Mr. Campbell.

“We are conscientiously constrained to admit, that Mr. Campbell encountered, in his debate with Mr. Rice, unusual difficulties. He had a chaos of small and slippery things arrayed against him. He often needed the telescope for nonentities afar off, and as often the microscope for nonentities supposed to be near:—to espy relations and dependencies in the arguments of his opponent which did not exist except in the recklessness and effrontery of mere assertion. Hence, Mr. Campbell’s difficulties were mostly such as a rifleman would experience who should attempt to drive a ball into a very small moveable centre: to such as a lion might experience in a battle with a mouse: or such as might disquiet an eagle in the pursuit of a wren. The smallness of the ten thousand and one irrelevances, brought forward by Mr. Rice constituted the chief burden under which Campbell labored throughout the discussion. To stoop to a thousand nonentities—to expose myriads of shallow sophistries—to exhibit and re-exhibit countless scores of naked assertions, and prove them to be but assertions, the reader will perceive was a most onerous task: one that required the eyes of an argus, and the patience of a Job. The whole time, of Mr. Campbell, might have been occupied by the irrelevances and naked assertions of Mr. Rice, had he attended to them in

detail, as they swarmed forth in myriad swarms; so that it would have been impossible for him to advance in the presentation of those arguments necessary to sustain his side of the several questions in debate.— This will account for the fact that much of the matter introduced by Mr. Rice, was not even so much as noticed by Mr. Campbell. To determine, however, in every case how much to notice, and how much to pass in silence, must have been a question greatly more perplexing than was any real argument to which it became the duty of brother Campbell to respond. If, however, we do not greatly err, it will be found, when the Debate shall be published, that brother Campbell sustained himself throughout, in a manner worthy of himself, as a theologian and logician, and worthy of that cause—the best of all causes—which he pleads: and that the discussion itself, when published, will be the Heaven-favored instrument of bringing hundreds from darkness to light—from sectarianism to christianity—from human creeds to the apostles doctrine, the perfect law of liberty—from the kingdom of the clergy, into the kingdom of our Lord Jesus Christ.— Indeed, many of brother Campbell's speeches were indescribably grand. It is our opinion that on no former occasion, in his whole life, has he ever clothed himself with more magnificence of christian eloquence, or fortified himself with more impregnable walls of logic and truth.

“It is no part of our plan to give an analysis of the debate. We have neither time nor space for a work such as this. As a specimen, however, of the obliquity of Mr. Rice's general course, we will present on specification. Brother Campbell, when on the subject of human creeds, had said that, for the physical universe, for the creature man, and for Christ's church, God had made constitutions, and that man is just as incapable of making a constitution for the church of Christ, as for the physical universe, or for the body, soul and spirit of a man. He then held up the Westminster Confession, and declared that to be the constitution of the Presbyterian church. Mr. Rice flatly

denied the fact. Brother C. then read the title page, which reads as follows—"The Constitution of the Presbyterian Church in the United States of America," &c. Mr. Rice then contended that the title was inappropriate; and argued that the scriptures quoted in the Confession are the constitution of the Presbyterian church. Thus you perceive that he put himself, to serve an end, not only against the Confession, but against the strongest advocates of Presbyterianism, all of whom, without a solitary exception known to us, denominate the Westminster Confession, the Constitution of the Presbyterian church. The making a human constitution for Christ's body the church, was to his mind, for the moment, glaringly absurd, not to say presumptuous and blasphemous. Hence, he shrunk in dismay from the proud assumption. What a glorious victory did he here achieve! How honorable to himself and to his church! He was compelled to do one of three things. 1. Deny that the Confession is the Constitution of the Presbyterian church. Or 2. Deny that the Presbyterian church is Christ's church. Or 3. Admit that the Presbyterians, or somebody for them, have made the Confession, a human creed and formula, the Constitution of Christ's body the church. Is transubstantiation worse than this?! But, for the present, we must close.

EDITOR.

FRIENDLY HINTS.

We are glad to see an article, in the Missouri and Illinois Baptist of Dec. 7, which takes a friendly notice of our Ramble through Kentucky, and Indiana. We saw faults among the churches, which we wished to correct in due time, and had no other way of doing it extensively, but through the press. Would to God, these faults were found exclusively among us. But a man must be dim-sighted, who sees not the same and probably greater, among all the sects of the present day. Could I influence them to reform also, I should rejoice at the event.

I well knew, when penning this Ramble, that the opposing sects would rejoice at it; for "charity rejoiceth not at iniquity"—but the want of it does. The faithful apostles were not deterred from publicly exposing the faults of the churches, lest their enemies might triumph; nor should we. It is humiliating to us; but humility we need—it detracts from our popularity; but this is also greatly needed, for we have become too popular, and begin to feel our importance. If we were popular on account of our piety and devotion to the Lord's cause, we should indeed rejoice. But popularity never grows in this soil.

Let none imagine that we are offended at the plain remarks of our Baptist brethren in the journal referred to; we are not. Let them assist us in reforming our manners to the true standard of christianity, and we shall be thankful for their aid. I remember a fable which I read when a boy. The old lobster seeing the young one going always backward, commanded it to move forward; the young one replied, *I præ sequar*, go before, and I will follow—so we say, set us the example, and we will follow if it be the truth as it is in Jesus, and not as it is in man, who may err, and we all, fall into the ditch together. Let none have occasion to say to you, "Physician heal thyself."

Were they even our enemies, (I judge not,) yet from such, we can reap advantage. We read of an enemy thrusting his dart into the body of one whom he designed to kill. The dart penetrated into an impostume and saved the life of the poor invalid. Score us well, but in justice; exuviate us, but in mercy; strip us of every unchristian excrescence, but in charity; take away from us all the works of the flesh, our carnal life; but leave us faith, hope and charity, and we shall rejoice. But let him that is without sin, cast the first stone at us.

In the remarks of our brethren of the Missouri and Illinois Baptist, on our Ramble, they have made some inuendoes with a squinting at us as a people, on which I wish to make a few friendly strictures. In my Ramble I had complained of the want of a missionary spirit

among our people, and that teaching on this subject was very rare. Our Baptist brethren remark. "The cry of christian union, no creeds, all but ourselves are in Babylon, remission of sins in baptism, is not calculated to render persons regardless of outward show; but the cross of Christ, and the ruined condition of a lost world, will cause us to esteem all things but loss and dross in the view of them."--For preaching *those* doctrines, and for neglecting *these*, we are charged.

In this we may have erred, by insisting too much on some points to the neglect of others. In this we think the old Reformers of the 16th century erred; but they were driven to it by their opposers. In this very thing the Baptists erred when I was young. They were by every tongue opposed on immersion, and in defence of this one truth, they dwelt too often and too long to the neglect of other important truths. Such is the disposition of man; and we being but men and opposed by all, may have, and (I will grant) really have erred here, in dwelling too much upon the points in dispute to the partial neglect of others. But a little time will correct us.

We cannot give up the "cry of christian union," and in its place, preach up missions to heathen lands as our brethren wish. We view both as good doctrine; but we view the one, i. e. christian union, as indispensably necessary to the other—missions to the heathens. By christian union, the Lord's prayer becomes effectual to the salvation of the world.—In their disunion, he never prayed for the world, nor have we any reason to expect success, but in the way of his appointment. We by sending missionaries to the pagans, are transplanting our sectarianism, our anti-christianity in heathen lands. We see the evils of it in our own land, and should dread to spread it abroad. We again say, that christian union is indispensably necessary to successful missions to the heathens. Should not, therefore, every christian, of every name unite speedily, and rescue the captive world from the grasp of their murderous enemies? To effectuate this, ought not all teachers especially, raise "the cry of christian union?" We

cannot forbear, nor shall any one stop our mouths from crying aloud on this important truth, however disregarded by the majority.

Another point, for which our Baptist brethren blame us, is, "the cry of *no creeds*." Did they ever hear any of us *cry* this? I am bold to say they never did, unless the adjuncts *human*, or *man-made*, were expressed or clearly understood. They, doubtless, inferred this *cry*. We have a creed, and boast in common with the sects, that it is the best ever formed, and will ultimately prevail over all others—we mean the Bible. This is our only creed. This "cry of no creed but the Bible," we preach, and view as necessary to Christian union. Can any man of intelligence think that Christian union can be effected, while every party retains its own peculiar creed, and standard of doctrine and discipline? As well may we expect a union of water and oil. Though we believe that no creed, human nor divine, can effect the union of Christians, without the spirit, yet it is by faith and obedience to this creed that we are to receive this spirit, by which the union is cemented. As James says, faith alone cannot save us; yet without it we cannot be saved; The abandonment of man-made creeds, is one necessary step towards Christian union—and Christian union is absolutely necessary to successful missions to the heathen lands—and this is necessary to their salvation. We then have rightly begun at the root of missions to pagans; and they, who insist so much on foreign missions, without the indispensable prerequisites, Christian union, and the abandonment of man-made creeds, as authoritative, seem to us to labor in vain.

Another cry for which the Baptists blame us, is, "that all but ourselves are in Babylon." They may have heard this; I will not pretend to contradict. But this much I can clearly say; I never heard this cry; and certain am I, my opportunities to hear have been a hundred fold more than theirs—opportunities they may have had, but seldom have they availed themselves of them. I have heard it declared that all were in Babylon, and I have believed it; but I never heard the presumptuous exception, *but ourselves*. This I

view an unfriendly hit.

Babylon, or Babel, I have long since viewed as the emblem of pride and confusion. This I think is generally conceded by all. Pride was at the foundation of Babel. "Come, said the builders, let us make us a name,"—this is the very dictation of pride. The very word *Babel*, signifies confusion. While they were of one language, the superb building progressed. But the Lord humbled their pride, and their work of pride ceased—he confounded their language, so that they could not understand one another, and ceased from the building, and separated in distinct tribes through the world, scattered and disunited. They could no longer co-operate.

I have considered Christendom, ever since the apostacy, fitly represented by Babel—pride and confusion are plainly seen in the mother of harlots, and all her daughters bear the same marks. What pride to get a name in the earth, that they may receive honor from men ! What pride in great numbers !—in opinions !—in the show of gaudy temples !—and even in worship ! What confusion appears every-where among them ! The one language and speech of heaven is almost lost—every sect has a language of its own, nor can they understand one another, and therefore cannot co-operate. Are we wrong then in preaching that all are in Babylon, even God's own people ? For it is said, "Come out of her (Babylon) my people." I have said and published to the world, that I doubted whether I had ever seen a person, who was out of Babylon. They may be convinced of the propriety of coming out, and may be preparing to leave the city. But the marks of Babylon too plainly show, that they have not escaped. This is an humble doctrine, but truth must be received without offence.

I had remarked in my ramble, that young professors were too light in their conversation. Our Baptists immediately pounce upon our elders and teachers as the cause, they not setting good examples before them. Hear, hear, my brethren of every name ; for every name needs the reproof. In confirmation of their doctrine, we must grant they have inverted the

old proverb—they have quoted it, “Like priests, like people,”—but it reads “Like people, like priests.” The priests ought to be examples to the people; but the prophet complains that this divine order was changed. Instead of the people imitating the priests, the priests were following the multitude to do evil. Lamentable fact! Let not the priests any longer preach retrenchment in expense for pious ends, till they set the example—let them no longer preach against avarice and covetousness, when bound with the same fetters—let them no more preach heavenly-mindedness and sobriety, till they show them in their own lives. It may then be said there would be but few to preach amongst us of any name. Well, the world would not sustain a great loss. Those few of the right stamp would do more good by the loss. Those dead weights would no longer hang on Zion’s wheels—Christians would flow together, and become one indeed, if those who care more for the honors, pleasures, and profits of the world, than for the souls of men, were removed out of the way.

Our friends, the Baptists, have made some good remarks on our proselyting, and receiving into the church: and assign this as another reason of the levity of young professors amongst us. Let us examine the matter with candor, and derive all the profit from their hints that can be done. If truly, the young Baptist professors were exempt from the charge, we should receive conviction more readily; but—I retort not; I wish the truth to have a good effect upon all.

I also noticed, in my ramble, that the Lord’s Supper was not attended to with due reverence. Our Baptists accounted for this, because we had it so frequently administered. Do they really think that frequent attention to a command or duty destroys its solemnity? Does frequent attention to prayer, for example, destroy its solemnity? We think differently. If Christians were what they should be, living and walking in the spirit daily, they would not be weary of the Lord’s ordinances. It would be their delight and their joy to attend with due solemnity upon them. Had our brethren given the want of this as

the reason, I should have heartily concurred with them. Is this the reason why the Baptists so seldom attend to this ordinance? Is it not an accommodation to the flesh?

I have omitted, purposely, several remarks on our Baptists' article; as our *cry* of "remission of sins in baptism," and our neglecting to preach "the cross of Christ, and the ruined condition of a lost world." I have acknowledged we may have dwelt too long on this subject of baptism;—but to charge us with not preaching the cross of Christ, and the lost condition of the world, is a blow in the air. They may not have heard these things preached particularly by those of us whom they have heard; but I assure them these are not neglected in the daily ministration of truth. We thank our brethren for reminding us of our duty, and for laboring to correct our errors; we will labor to profit by what they have said. With Christian love I bid them farewell. B. W. S.

Sangamon, Jan. 12; 1844.

Dear brother Stone:—It is with extreme regret that I have to say I fear our teaching brethren have erred greatly in their public exhibitions of the gospel of Christ. They have generally confined their teaching to what we sometimes call first principles; In this way vast numbers have been added to the congregations, without a proper understanding of the restraints that the gospel of Christ imposes upon all that take his worthy name upon them.

It is thought the elders of the congregations (many of them being every way unqualified,) can teach all things necessary for the members, and keep them in order—so the "Evangelists" take their leave. The members seldom having learned what is implied in bearing the cross daily, and not having been brought fully to consider the sublime objects of glory, honor, immortality and eternal life, as contrasted with worldly pleasures, are easily ensnared with the fascinations of vice, and their easily besetting sins. They have but little reverence or respect (many of them) for any but the preachers as they term the evangelists. When the elders remonstrate with those that abuse their Christian privileges, they often become offended, and choose to leave the Church rather than bridle their unsubdued carnal propensities, and in this way even the elders, and faithful brethren

in the congregation are often brought to lament over the failure of their persevering and faithful efforts to reclaim the disorderly.

The consideration that many, who no doubt started with an honest intention in the Christian cause, have been drawn away from their high privileges in the house of God by worldly "amusements" goes to prove conclusively to my mind, the necessity of our public teachers confining their labors more to elucidate the necessity of every member's subjection to the requisitions of the law of Christ.—I would before now have sent you a communication on the danger and impropriety of professed Christians attending places of worldly amusement, and participating in them; but I did not consider myself capable of doing justice to this necessary subject.

Will you please, brother Stone, speak at length in the *Messenger* on the evils growing out of professors of religion indulging in the pleasures of sin, (which they contend are innocent,) I am sorry to say we have lost some members in this way, who once promised fair to be an honor to the cause of Christ, but being thus ensnared by the deceitfulness of sin, they lost their Christian confidence, and could not be reclaimed.

It is painful to think that some members well informed, and strict in other respects, contend there is no impropriety in young persons attending and participating in dancing parties, dancing schools, &c. In this way the affections that should be placed on things above, are imperceptibly drawn away from the sublime promise and hope of the gospel, and but few who get into this dangerous vortex, can be reclaimed.

Perhaps an essay from you on the dangers of such an improper course would be the means of saving some well disposed weak members from being thus ensnared. I submit these remarks to your consideration. I try as well as I can to teach as I have opportunity, in my limited manner. I try to avoid the current strife in so doing, and feel myself conscientiously bound, when I exhort, reprove or instruct, to do it with all long suffering, and by manifestation of the truth, commend the weighty matters of the cross of Christ to every man's conscience, for his consideration.—But I must conclude.—May the Lord bless you in your last days, and bless your efforts to promote the understanding, and happiness of all around you. Your affectionate brother in the cause of Christ.

SAMUEL WILLIAMS.

The Christian Messenger.

Vol. xiii.

February, 1844.

No. 10

CHRISTIAN EXPOSITOR.

1. Cor. vi, 10, 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

The christian world has by common consent marked some crimes pre-eminently black and odious above all others, and with united abhorrence has treated such with malevolence and rigor. Such are the crimes of fornication, adultery, theft, &c. If these are avoided, some may think they do well, and will enter full sail into heaven. At the same time, they may be luring in the practice of sins, equally heinous in the sight of God without discovering their error, or acknowledging it; such sins as idolatry, covetousness, reviling and extortion. These set easy on their conscience, and are not considered in the light of sins.—We will endeavor by the scriptures to take a view of some of these sins, mentioned in this text, which will keep us out of the kingdom of heaven.

1. Unrighteousness. Righteousness is both inward and outward conformity to the law of God. Inward righteousness is to love God with all the heart, mind, and strength, and our neighbor as ourselves. Outward righteousness is to keep his commandments, and to do to

others as we would they should do unto us. On these commandments hang all the law and the prophets. This two is the righteousness of the law—this is the righteousness Christ was sent by the Father to fulfil *in us*. The law which requires it, is declared by inspiration to be holy, just, and good. Rom. 7. It is holy, because founded in the nature of God and man. God is the loveliest and most perfect Being in the universe—all perfection centres in him, and all goodness flows from him, and all happiness consists in loving him with all the heart. It is a just law because it requires the whole heart and nothing more nor less than the whole heart. Should it require more than the whole heart, it would be unjust; because he has not given us more;—should he require us to love equal to the angels, it would be unjust, because he has not given us capacities equal to theirs. Should it require a person with five talents to love and serve him with ten—or a person of one talent to love and serve him with five, it would be unjust, for the same reason. Should it require a finite creature to love him infinitely, it would be infinitely unjust. Such a law would necessarily cause him to sin the very moment it was given. This law equally and justly binds every intelligent creature from the highest to the lowest, and they all perfectly fulfil the law in loving God with all their heart. Should it require less than the whole heart, it would follow that he was not worthy of the whole; and therefore, not infinitely perfect and lovely. It is also good, “For in keeping the commandments of God, there is great reward.” As God is unchangeably and eternally the same, yesterday, to-day and forever; therefore, the law binds us to love him unchangeably and eternally with the whole heart—for if it was just or right to love him yesterday, with all the heart, the same reason exists to-day and forever. The reverse is unrighteousness.

How would a man feel towards a wife, whose heart was divided between her husband and other lovers? God “our Maker, is our husband.” How will he feel towards us, if our heart be divided between him and the world? “If any man love the world, the love of

the Father is not in him." Compared with the love we must have to God, all other love to the dearest objects on earth is as nothing—as hatred. We leave all and cleave to him as our chief beloved.

2. *Adulterers.* This includes several characters. 1. One is universally known and acknowledged by all. 2. Another consists in will and intention or desire. Matt. v. 28.—3. A third class of adulterers is described in Matt. v. 32. "Whosoever shall put away his wife, saving for the sake of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." Luke xvi. 18. "Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery." Mark x. 11, 12. "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Rom. vii. 3. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress. This is the law of Christ on the subject of adultery; it is plain and easy to understand, like all his laws given to men.

Several important things are here taught, 1st. There is but one cause that can justify a divorce, which is fornication. 2. Neither of the parties divorced are permitted to marry while both of them are living. 3. If they do, they are adulterers, and adulteresses; and no adulterers shall have any inheritance in the kingdom of God." Can any church constituted on the Bible, admit such characters into their communion and hold them in fellowship? Paul wrote to the Corinthians not to keep company with any that is called a brother, if he be a fornicator: with such an one not to eat: (the Lord's supper is here understood). If such be admitted, or retained in the church, why not thieves and every abominable character? For my life I can see no other reason than antichristian customs and human laws, which have transgressed the law of heaven, and set it aside by enacting one in opposition. Where-

fore, it becomes the churches to put away such persons from among them—to withdraw from every brother that walketh disorderly, till he withdraw from, and repent of the evil.

3. *Idolaters.* An idolater is the worshipper of an idol. We pity the poor pagan idolaters for their ignorance in worshipping their dumb idols—their idols were images of men, beasts, birds, or of some living or imaginary being. But have not we in a christian land our idols too? How many worshippers of the God mammon are there among us! How many admirers of gold and silver eagles, or their paper representatives! With how much toil, and labor are they sought! With what greedy grasp are they held when obtained! With what warm affections are they viewed and gazed upon! What pleasurable thoughts do they inspire! To part with them without value received, is like rending the heart-strings of life. The love of money is the root of all evil. Shall such inherit the Kingdom of God? No.

4. *Not covetous.*—Covetousness is idolatry. What I have said on idolatry is applied to covetousness. This is applied to the poor as well as to the rich. It is a vehement desire to have more, and to retain tenaciously what we have. A desire to have more, that we may more extensively benefit our fellow creatures, is a laudable covetousness. But a desire to have more in order to consume it upon our lusts—to gratify the lusts of the flesh (in feasting on the luxuries of life,) and the lusts of the eye, (in gorgeously adorning our bodies, and houses to please the eye.) and the pride of life—all to feed our own pride, and swell a haughty worm—this is covetousness condemned and not to be admitted into the kingdom of heaven—this is idolatry—this is to love the creature more than the Creator.

5. *Revilers.*—There are those who endeavor to lessen the good character of a person in the esteem of others; this is done by falsely stating what they may call facts—or by exaggerating his errors or imperfections—or by detracting from his virtues. Alas! how

many revilers in the present day; and we blush to say, even among professors of Christianity! and what is worse, it has become with many a popular theme in the pulpit! Many preachers can and do vociferate reviling, and slander against their brethren, and many of their audience are delighted and pleased with it, and with the smart and tart expressions used. This not only pleases them, but also infidels, and the inhabitants of hell. But far more are these latter pleased to hear those who are reviled retort in the same spirit and style. What are such professors doing? They are undoing all the bonds of truth, and riveting the chains of sin and hell upon the world. In acting thus the world sees their evil works, and blaspheme the worthy name of the Lord, and spurn indignantly his cause. Revilers shall not inherit the kingdom of God.

6. *Extortioners.*—These are they who unjustly take from others what they in conscience know to be wrong. A man in buying a piece of property may offer a sum which in conscience he believes to be far below its value—or he may sell a piece of property for far more than in conscience he thinks it worth.—In either case he is an extortionist.

The laws and customs of men have in many instances made void the laws of God, and have tolerated and fostered iniquity. Custom has sanctioned it as right to buy valuable property at a public sale for a mere trifle if you can, and to sell that which is good for nothing for its value as if it were good, or for more if it can be had. This is downright roguery, and such men would be profited by learning an honest trade in a penitentiary. The whole system I think is a system of gambling, though supported by our civil law and long established custom. These are not the *criteria* of judgment in the last day, but the laws of the Lord, and all shall be judged according to their works. “As ye would that men should do to you, even so do to them.”

Well says one, this appears to be good doctrine, based on the solid ground of scripture and right reason.

I have been guilty I acknowledge, and am determined to do so no more. So was Zaccheus guilty, and acknowledged his sin, and determined to do so no more. But did his repentance end here? No: he stood before the Lord, and said. "If I have taken any thing from any man by false accusation, I restore him fourfold."—Does your repentance operate thus? Are you even willing to restore only that of which you have defrauded your fellow creature? I verily believe if a man does not, if he is able, and has an opportunity to do it, that our Lord will not say of him, as he said to Zaccheus. This day is salvation come to this house, seeing also that he is a son of Abraham, (a true believer in Christ.) What is wealth when compared with a good conscience and eternal salvation? Let me be rather a Lazarus with the latter, than a Cræsus without them.

Christians, the time is short—Clense your garments, and prepare for the marriage of the Lamb. Behold! he cometh quickly in all the glory of the Father.—Suffer no stain or spot to be found on them, lest you hear, Friend, how camest thou in hither, not having on the wedding garment? Take heed lest you be thrust out into utter darkness. Repent, for the kingdom—the everlasting kingdom is at hand. B. W. S.

AN INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

Continued from page 260.

Y. P. My father I have come to you again under a burden of difficulties, from which I wish to be delivered; and now I earnestly request your assistance.

O. P. What is the matter, my son?

Y. P. I lectured last Lord's day on Rom. iii. 10--19. From this passage I endeavored to set forth the fallen and miserable condition of the world, that they were all under sin, all gone out of the way--none righteous, no not one, all led captive by the devil at his will. After describing their wretched condition I showed

that they were all without strength to deliver or save themselves, and none able to redeem his brother. I then endeavored to show the way of salvation—and introduced the ii. of Ephesians. “By grace are ye saved through faith, and that not of yourselves it is the gift of God.” I remarked that salvation was of grace—free sovereign grace—and that the means by which this salvation was received, is faith, and this the gift of God.” I urged them to believe in the Lord Jesus Christ that they might be saved—and that if they believed not, they must be damned. That without faith it was impossible to please God.—After I had closed, a man in tears came to me, and thus accosted me, ‘Sir, I am convinced that I am a sinner undone. I know not what to do. You have closed every avenue to hope, but in the sovereignty of God in giving or withholding his saving grace or power. You tell me faith itself is the gift of God, without which there is no salvation, but certain damnation. Do tell me how I am to get faith. I replied you must pray for it. He said, “How can they call on him in whom they have not believed.” “Whatsoever is not of faith is sin.” I must have faith before I pray for it; for he that prays without faith commits sin, and shall receive nothing of the Lord. What shall I do? I told him, he must wait the Lord’s pleasure. But, said he, you preached that now was the accepted time, and now the day of salvation. I have long waited in hope that sovereign grace would move to my salvation, but my hope is almost gone. I am distracted with tormenting fear, lest death and hell overtake me in my sins. O what shall I do?—I was struck dumb; I knew not what to say to him. Ever since my mind has been sorely agitated. I have believed that faith was a command of God, and made the condition of our salvation. But would he command an impossibility, and damn us for disobedience? Would he suspend our salvation on a condition impossible to be performed by us? Now you see my case; do help me.

O. P. Yes, my son, I see your case, and well re-

member how I, when young, was similarly agitated from the same cause. These are to you the beginning of sorrows. You have been long walking in the fogs of scholastic divinity, which have obscured the sun and the air, or thrown on the scriptures an almost impenetrable mist of darkness. You are now beginning to learn the truth as it is in Jesus. I rejoice at it. From your representation of your lecture, you did well in describing the sinful, miserable, and lost situation of the human family, and that they were without strength to save themselves—you did well to shew that salvation was by grace through faith. But on these points you erred having been taught the mystic theology to which I have referred, and in which your mind has been tangled and confused. For your help I will give a short lecture on these subjects; (i.e.,) Grace and Faith.

Grace (*Charis*, Gr.) signifies favor in opposition to merit or desert.—Grace is taken in the scriptures in four senses. 1.—As a perfection of God. 2.—As the revelation of this perfection. 3.—As the gifts of God to man. 4.—As an ornament.

1.—Grace is a perfection of God. This is an undisputed truth, and therefore needs not a long train of witnesses to confirm it—It is the beginning and ending of our salvation. From it bursts forth the ten thousand gifts to man—temporal and spiritual, called the gifts of grace, so often found in the scriptures. But the word has various acceptations, as is clearly seen in John, i.—14—17. “The Word was made flesh, and dwelt among us—full of grace and truth.—And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.” In these verses we see at one view three of the senses of the word *grace*. “Full of grace and truth” means the fulness of the gifts of grace; for “out of this fulness we all have received grace.” It pleased the Father that in him should all fulness dwell—the fulness of salvation—of the spirit—of eternal life, &c., all which are given us in Christ Jesus, and which we receive from him,—

Grace is here also used as a perfection of God; as, “we have received grace for grace”—Received grace, not for works of righteousness which we have done, not for or on account of our merit, but on account of his grace or free favor as a perfection of his nature.—Grace is here also used as the revelation of it in the gospel; as, “The law was given by Moses, but grace and truth came by Jesus Christ.” This is a contrast between the law and the gospel, for overlooking these distinctions, the mind becomes confused in reading the scriptures.

2. I have shewn what is universally admitted, that grace sometimes signifies a perfection of God. I now shall shew that it sometimes means the revelation of this perfection, towards fallen man, which is the gospel of the Son of God. This I have already shewn from John i. 17.—Acts xiv. 3. “Long time therefore, abode they, speaking boldly in the Lord, who gave testimony to the word of his grace—Also Acts xx. 24, 32.—And Acts xviii. 27.—Who, when he was come, helped them much who had believed through grace,” i. e. through the word of grace; for faith comes by hearing the word of God. Rom. vi. 14. “Ye are not under the law, but under grace.” Here the law is contrasted with grace, or with the gospel, the revelation of God’s grace. Gall. v. 4. Christ is become of no effect unto you, whoever of you are justified by the law; ye are fallen from grace; i. e. from the gospel. Eph. ii. 8. 9. “By grace are ye saved through the faith, (*tes pisteos*,) and that (*touto*) not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works—” *By grace ye are saved*, means by the free favor of God as a perfection.—This salvation by grace is effected through *the faith*, as it is in the Greek, which is equivalent to the gospel, or the word of his grace. The obedience of the faith, or gospel, is certainly here intended: for the faith or gospel will justify no one, who is disobedient to its requirements. It is God that justifieth. It is added, and that not of yourselves. The word *that* (*touto*) is in the neuter gender, and cannot

agree either with grace, salvation, nor faith, for they are all in the feminine gender. Every Grecian knows this, and they also acknowledge, that it agrees with the whole sentence going before ; as, B. grace are ye saved through the faith—and that salvation by grace through *the faith*, is not of yourselves, not by your works of the law, but it is the gift of God. Now it is plain that faith, as an act of the man, is not meant, but the object of that faith, is here intended. Tit : ii. 11, ‘The grace of God that bringeth salvation hath appeared unto all men. teaching us &c.’ This is doubtlessly the gospel. I might multiply quotations to prove this point, but shall add no more.

I now proceed to show that grace sometimes and very often, signifies the gift of grace. Rom. v. 15.—“Much more the grace of God and the gift by grace, which is by one man Jesus Christ hath abounded unto many. Rom. xv. 15—“Because of the grace of God that is given to me of God, that I should be the minister of Jesus Christ unto the Gentiles.”—And Gal. ii. 9. Eph. iii. 8. Eph. iv. 7. “But unto every one of us is given grace according to the measure of the gift of Christ.” 2 Thes. ii. 16. “Hath given us good hope through grace.” 1 Pet. v. 5. God resisteth the proud, but giveth grace to the humble.” In a word, pardon, salvation, strength, glory, honor, immortality, and eternal life are all the gifts of grace—Jesus with all his unsearchable riches—the Holy Spirit with all his quickening powers—a new heart with all its holy affections, all, all are the gifts of grace.

4. Grace also signifies an ornament of beauty. Ps. xlv. 2. Thou art fairer than the children of men ; grace is poured into thy lips. Jas. i. 11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth.—”The gifts of grace adorn the happy recipient. He is adorned with the robe of righteousness—the garment of humility—of a meek and quiet spirit, which reflect glory to God—and honor to the truth, and good to the world ; for they seeing, are induced to glorify God also.

The grace of God is sovereign, as all his perfections

are; but the gifts of grace are not sovereign; for it passed by fallen angels, and apprehended fallen men—a savior was given to the world but not to devils--The gift of salvation and eternal life is given to the obedient, penitent, believer in Jesus; but denied to the opposite character. By inattention to this, thousands have been led astray, as you confess you have been. All the gifts of grace are offered freely to the world; but on conditions of faith, repentance, and obedience; without which, none shall receive them, or be justified by them, but condemned for rejecting them. If faith, repentance and obedience, were sovereign gifts of God, to us, then the reason why a sinner has them not, is because God did not please sovereignly to give them; and the reason of his damnation is because God sovereignly withheld them.

Instead then of the gospel being glad tidings of salvation to all people, it would be to the wicked, the greatest curse that could be given; for it would lay them under a necessity to greater sin, seeing they cannot believe it-- they would have greater condemnation, because this is the condemnation that light is come into the world and men have rejected it--of course their punishment must be far more severe. If this doctrine be true no man can be blamed for his infidelity.

Cannot a natural man believe his fellow-creatures when they relate to him a fact? This is undeniable. If they receive the witness of men, the witness of God, is greater. Are men so depraved that they cannot believe God? They surely are not more depraved than the devils are; yet devils believe and tremble; and so do natural, wicked men; for they believe God in his threatnings, and are often sorely affrighted on that account. This proves that they can and do believe a part of God's word, and why not all? Why not believe that in love he sent his Son to be the Savior of the world--of them that believe in his name? All depends upon the same testimony. Faith comes by hearing, and hearing by the word of God. One great reason why so many believe not is, because they are taught to think that they cannot. This doctrine either drives

them to negligence, or to stubborn, blasphemous opposition to God, as an austere being, reaping where he has not sown and gathering where he has not strown. This is the rock, upon which thousands have perished.

Go immediately, my son, to that poor weeping sinner, and shew him the way of salvation, lest he despair and die. Tell him he must repent and convert to God—that he must obey the gospel, and come to Jesus for salvation. May the Lord go with you, and enable you to be an able minister of the New Testament, not of the letter which killeth, but of the Spirit, that giveth life!

B. W. S.

REMISSION OF SINS.

The attention of the reader will be directed to Acts ii, 38. I know it is said we always appeal to this passage, but the charge shall not prevent me from adducing it. If any passage ever was subjected to an interpretation, which neither knows bounds or measure, it is the one before me. It is not my purpose at this time, to show the many and complicated causes which have given rise to the multifarious expositions of the plain literal words of the Apostle Peter. I shall simply state some of the interpretations given, and answer in particular one of them.

1st, The term *for*, in the passage, is said to mean “because of.” It is my purpose to expose said definition.

2. We are told it is a special and peculiar case.

3. The expression, “*remission of sins*,” must be “understood in a modified sense.”

4. It was the law of pardon to the Jews, and not to the Gentiles.

5. The terms are “*technical*” and the sentence “*elliptical*.” I shall now attempt to show by a common sense argument, that “*for*,” in the passage does not mean “*because of*,” but *in order to*. I will ask one simple question. Suppose the Apostle, when the solemn and important question was propounded, “Men and

brethren what shall we do?" had responded, "Repent every one of you in the name of Jesus Christ, for the remission of sins," leaving out baptism, what course would the preachers pursue? I believe you would all give it as your unqualified opinion, that they would go post haste to Pentecost, and seize the words of the Apostle Peter, and rush into the midst of the people, like strong men armed, and cry aloud with authority, "Repent every one of you in the name of the Lord Jesus Christ, for the remission of sins." Some one will perhaps enquire why? I answer, "such emphatic incidents and considerations can never again cluster around any sentence uttered on earth till Michael's trump shall sound." If the passage read as above quoted, who would be so daring, so presumptuous as to affirm that *for* means "*because of*." Who could have the hardihood to say it is a "special—a peculiar case." Who would avow that it must be understood in a modified sense." I am prepared to say no one. But such arguments are urged, and why? for no other reason that I can see, but, "*and be baptized*," is found in the sentence. Let the phrase "*and be baptized*" be stricken from the answer, and I candidly believe we would hear no more about "*eis*" being "a preposition of equivocal meaning," and that remissions of sins in the verse should be "understood in a modified sense; and that the whole of it is a special and peculiar case," and that it was "the law of pardon to the Jews and not to the Gentiles." I have often heard that *baptizo*, is a generic term; but never knew that any supposed that it transfused a few of its meanings to all words in connection with it, requiring some to be "modified" rendering others "equivocal" and causing the whole to be "special and peculiar." Is it possible that such power belongs to it! It seems that our friends so think. If not, why are they so grievously tormented to find out the meaning of the passage? Do they not say themselves, that baptism is the cause of all this? Hear one depose because baptism is found in the passage "a literal interpretation would be inconsistent with other declarations of a plain and positive character." Anoth-

er one declares, "The doctrine (any connexion between baptism and remission of sins) seems to be at war with a well established truth of a justification by faith as the foundation of peace with God." I now implore the reader to observe how generic our opponents make the preposition *for*. They say Peter commanded them to repent in order to the remission of sins, and to be baptized "because of the remission of their sins;" making the term *for* have two meanings in the same connection. Repent and be baptized are conjoined—required to be done for the same design, but our opponents disjoin them and require one of them to be done *in order to* the remission of sins, and the other "because their sins are remitted." I must conclude by declaring that I think it does not require one of keen and discerning scrutiny, to see that the furnace in which all this speciality, equivocality, modification and separation are forged, is prejudice against any connexion between baptism and remission of sins. Reader I beseech you by the mercies of God, obey the command, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." Acts ii, 38. J. S. P.

For the Christian Messenger.

CHRISTIAN ZEAL.

There is a degree of ardor, absolutely necessary, to be possessed and manifested by every follower of the Lord Jesus; indeed a dead lifeless and inactive soldier has no place in the army of the great King; an inert and lazy christian is a contradiction in terms; the New Testament contemplates none such: we are required to be as lively stones in the building; and daily to *grow* in grace and the knowledge of the Lord Jesus Christ: continually adding christian grace and christian perfection until we become perfect men and women in Christ Jesus; "be instant, in season and out of season" in the performance of all our duties, pray and watch without

ceasing; always equiped with the panoply of heaven, and ready to meet and vanquish our enemies—"the rulers of darkness, and spiritual wickedness in high places." Then are christians, at least professors in the world, and such might be denominated Sunday christians, big meeting or big preacher christians, who are so entirely destitute of christian zeal and interest for the Lord Jesus, that they would scarcely rise to meet him should he appear in their presence. Instead of engaging fervently in the performance of their duties,—in all the work of faith, the labor of love and the patience of hope, they appear lukewarm, cold and indifferent, careless about their best interests, and uninterested in that theme which is ever new, and worthy to employ the thoughts and tongues of men and angels. This want of zeal, or I might say genuine piety, is discoverable in all their actions; instead of engaging in fervency of Spirit in the service of God, we find them loitering in the rear of the army, neglecting their altars at home as well as in the congregation—forsaking the assemblies of the saints, and ever ready to frame some frivolous excuse for so doing; as, I have a slight cold and (although, I have been at work all the week wet and dry, cold and hot,) I fear exposing myself. My horse has been lost for a fortnight—I really must hunt him to-day. It looks a little like rain. Its too warm and sultry. Our preacher is so dull and prosaic—I should be sure to go to sleep. We have no preacher. My clothes are poor, and if I can't appear in church as well dressed as other people, I shan't go at all. I'm going visiting to day, and beside that their's neighbor B, and myself have a little difficulty unsettled and therefore, I can't conscientiously commune with him.

Such excuses, and such reasons for neglecting our duties, may satisfy men, but there is an Omniscient God, who searcheth the heart and trieth the reins before whose tribunal, all shall appear and answer for their misdeeds. He cannot be deceived, and such excuses will not satisfy him.

But while I wish, and hope, and pray for an increase of zeal and ardor, I wish studiously to avoid another extreme. While endeavoring to shun the whirlpool

we should be cautious, lest we become wrecked upon the shoals.

As we remarked in the beginning, a degree of ardor is necessary on the part of every christian, but this ardor should be exercised according to knowledge. The Jews possessed a zeal for God, but their zeal was not tempered by information; hence they rejected God's righteousness and went about to establish their own. Paul was exceedingly zealous for the traditions of his fathers, hence, his persecution of Christ and his followers. So many individuals are zealous now; not for the Bible, God's righteousness, and God's truth, but for their own peculiar tenets and dogmas—our church and our party. And how is this zeal manifested? by holy living? by a pious walk and well ordered conversation in the world? Nay, verily.

Paul would tell us that although we might possess a zeal which would cause us to give our last farthing to feed the poor, or brave the fire and the faggot, and be willing to stand at the stake, while the curling and angry flames should slowly crisp our flesh; yet if we were not influenced by proper motives, if we were destitute of charity, it would profit us nothing.

From this then, I cannot but conclude, that altho' we might possess a fiery, hot-headed blind zeal for the "traditions of our fathers" and manifest it by preaching, singing, praying, shouting, or otherwise, it would be equally unprofitable.

Let us all then endeavor to manifest a proper zeal for God and for Christ, ever recollecting that the savior "gave himself a ransom for us that he might purify unto himself a peculiar people zealous of good works" and that it is "good to be zealously affected in a good cause."

CLEMENT.

For the Messenger.

ITINERATION.

Iowa Territory. Feb'y 1. 1844.

Brethren STONE and HENDERSON:—I am spending this winter in the Territory of Iowa. I left home early in January, and do not expect to return before

spring. I am almost a stranger at home. I have been at Fort Madison,—and received seven persons there by letter. I expect to spend ten days or two weeks in this place. This city is situated on the west side of the Father of waters—the Mississippi river. It contains a population of two thousand people. We have a small congregation in this city. They have no meeting-house, nor regular teacher. Our brethren are generally poor. We are respectable in numbers in the Territory. I have seen the following teachers since I came to the Territory, to-wit: Farmer Ross, Hodges, and I expect to see Bro. Matlock shortly. The brethren have heretofore kept up a yearly Territorial meeting.—But I regret to say that it has nearly fallen through. While it was in operation, and while they kept laborers in this great harvest field, they prospered; but since it has been discontinued, they are stationary or retrograding. This letter is intended in fact to exhort the brethren to revive these meetings, and to employ brethren Ross and Matlock as Evangelists, at their August meeting near Columbus city, the third Sunday in August next. I hope the brethren will attend this meeting, and employ Evangelists for the coming years.

Our brethren generally do not itinerate sufficiently; we have too many teachers lying on their oars at home. The Apostles were itinerants,—they went everywhere preaching the word, and in about thirty years time they spread the gospel through the Roman Empire; through Asia, Africa and Europe. They run to and fro, and knowledge was increased,—their sound went into all the world; the Lord gave the command—great was the company of those who published it. The Catholics and Jesuits have been great missionaries,—and thus they have spread Jesuitism through every land.

✠ *Unitas fratrum*—or United Brethren were great itinerants—and thus spread the gospel through Europe. The Friends or Quakers, travelled extensively in their origin, and by this means spread their sentiments through all the countries of Europe. Wesleyism has been carried to every land, through the itiner-

acy of the post or circuit plan of preaching. The old Virginia baptists travelled extensively through Virginia, Pennsylvania and the Carolinas. As far as we have succeeded in our attempts to spread the gospel, we have succeeded by itinerating and the press. Father Stone himself has been a great missionary through the different portions and sections of the great valley of the Mississippi,—and has by his privations, toils, persecutions, peregrinations and sufferings, spread the gospel through the western states,—and has become a Father in our Israel, for the rapid spread of the gospel,—he is now witnessing and reaping the fruits of his fifty years of hard labor. May he grow like the Palm-tree, and flourish like the Cedar of Lebanon, may he flourish till death, to shew that the Lord is upright, and at last, when like a sheaf of corn he is fully ripe, may he be gathered in the garner of eternal life, and long enjoy the work of his own hands. You are not aware, how rapidly your paper has risen in the estimation of your readers in Missouri, and elsewhere. It surpasses any paper in the reformation in its spirit. I mean in its genuine christian temper, and I sincerely recommend it to the brotherhood, and to the community generally. It has convinced many persons within the last three or four years. Persevere brethren, your reward is before you.

J, CREATH.

CONVERSATIONS NO. 10.

CLASS LEADER—How very glad I am once more to meet you! I have profited much by your conversations in time past, and hope yet to share more largely in your society. We have many exciting topics on hand, in which the different parties of professed christians take a deep interest. Can you tell me any thing about the great debate between Mr. Campbell, and Mr. Rice?

CHRISTIAN.—The Lord has been good to us since we parted, and to his name be the praise for all his mercies! It is a pleasure to meet you once more, and

although my time for conversation is short this morning, yet I am glad to shake your hand and see you.— I could spend hours talking about the Debate, as I had the pleasure of hearing most of it, but what do you wish particularly to hear?

C. L. I have heard that Mr. Campbell admitted, that pouring and sprinkling might be taken as the meaning of *Baptizo*, as well as Immersion. If this is true then it must follow that the contest was over on the action of Baptism.

C. I have heard this same report lately, and many others equally as untrue and absurd. Mr. Campbell made no such admission, but triumphantly sustained his proposition. These reports, are the strongest modern arguments, that can be used against the "*One Immersion*" taught in the New Testament.

C. L. But I see in many of the public Journals that Mr. Campbell sustained a glorious defeat in the Debate; not only on the first, but on all the propositions discussed. Do tell me what you think about the merits of the Debate.

C. The work will soon be ready for delivery, and then you can read and judge for yourself. My opinion is worth but little, and I wish you to read and judge for yourself. I will repel the foul aspersions and slanders, made by many against Mr. Campbell, where it involves a matter of fact statement; but to give my opinion of the whole debate, might prejudice your mind to some extent, I therefore trust, you will be satisfied until you see the Debate in print.

C. L. I read the "*Protestant and Herald*" a paper published in Frankfort by the Presbyterians, and from what some writer states, one would be led to judge that Mr. Campbell was certainly defeated. Do you know whether it is true that Walter Scott first preached baptism for the remission of sins?

C. I know but little about it. The Apostles first preached that doctrine by the authority of the Son of God, and the same doctrine has been continued in all the standard works of the Catholic and Protestant churches up to the present day with but few excep-

tions. The Presbyterians teach it in their Books, and why the PROTESTANT AND HERALD should call up Mr. C. or Mr. S. as contending who had the honor of first preaching it is a very small matter.

C. L. I thought so too, but I could not believe that such men as Mr. Campbell and Mr. Scott, were actually disposed to claim priority in preaching that doctrine, until I saw something like it the other day in the HARBINGER.

C. There will be no doubt, much writing and talking, until we all get the debate—when that comes to hand, the public will read and judge for themselves, at least the unprejudiced part. I have thought strange however, that so few of the parties, who shout victory for Mr. Rice, are willing to subscribe for the debate. I know of but few indeed belonging to Mr. Rice's side of the question, who will agree to buy a copy of it. This is a good argument that they believe Mr. Rice did not sustain himself.

C. L. I want a copy. Set my name down. I will read it and get my brethren to read, if they will not buy one.

C. My time has nearly expired. I have an engagement to day, and I must attend to it. But how do you now stand in regard to the unity of the church? When we last parted, I promised at our next meeting to prove that there was but one body or church of Christ on earth.

C. L. This I now believe. But this one body has branches. We have Methodist branches, Presbyterian branches, &c. In all these different branches, there are good and holy persons who compose the one body.

C. Allow me to ask if the Methodist church is the church of Christ?

C. L. There are christians in the Methodist church, and if so, then they are members of the body of Christ. This you have long ago admitted.

C. But answer my question. Is the Methodist church the church of Christ?

C. L. There is a gentleman knocking at your door.

C. Walk in Bro. L. E. L. Allow me to introduce to your acquaintance, my brother Class Leader who has been immersed for remission of his sins, and strange to tell, is still a member of the Methodist church!

C. L. I am glad to meet you my dear friend, having often heard of you. I hope you are well.

L. E. L. I am very well indeed, and happy to form acquaintance with you. I have read with pleasure and profit, your conversations for almost a year, having once been a Methodist myself, I could the more easily enter into your feelings, as the rays of truth would break into your mind.

C. I beg pardon. I must retire to fill an engagement and do not know when I shall enjoy another conversation with my friend. I feel deeply interested for him, and if it would be agreeable, I should be much gratified to have you sit and converse awhile.

C. L. Nothing would be more gratifying to me and I hope that bro. L. E. L. will do so.

L. E. L. I should be pleased indeed so to do.—Have you any point particularly on which you wish to converse?

C. I should like that you take up the unity of the churches and examine the claims of the different parties to be branches of the church of Christ.—My friend believes that there is but one body or church, that there are branches, and that the different protestant parties are those branches.—Please send me your investigations and I will publish them for the benefit of others. Be careful and remember Paul's declaration, "Prove all things and hold fast that which is good."

D. P. H.

CONVERSATIONS NO. 11.

L. E. L. Bro. C. is gone, and having given us a scriptural injunction, to "prove all things and hold fast that which is good," I hope you will not take it amiss, should I enquire whether you are willing to be governed by that rule.

C. L. By no means. I wish always to be governed by the word of God. I understand that by it we are to test every thing in religion—to hold fast all that it teaches, and to reject all that it rejects.

L. E. L. Very good my Brother. I am glad you thus speak. Your candor on this point is commendable, but I must acknowledge my astonishment and surprise, that you should avow such sentiments, and yet occupy in your practice so strange a position—one so contradictory.

C. L. Pray tell me what it is in my practice that seems so strange and contradictory. I have, as Bro. C. told you, been immersed for remission of sins, believing what Peter preached on Pentecost, and also with Father Wesley who declares that “Baptism administered to real penitents, is both a means and seal of pardon, nor did God ordinarily in the primitive church bestow this on any, unless through this means.”—

L. E. L. It was a knowledge of that fact and your remaining a methodist, together with your remarks on the text quoted by bro. C., that excited my surprise.

C. L. I do not understand you. I see nothing in all this to astonish any one.

L. E. L. You do not? Did you not say, by that text, you understand that you are to reject what the Bible rejects, or what is not found in it? Now if you will consent to abide your own decision in this case, you will have to reject the Methodist church, or show where it is found in the Bible.

C. L. I cannot show you in so many words, METHODIST CHURCH; yet I do think, it is a branch of the church of Christ. I believe moreover, that taking it as a whole, in its doctrine, discipline, modes of worship, &c. &c., it is *nearer right* than any other branch.

L. E. L. What do you mean by *your branch*, *other branch* &c. Do you say that the Presbyterian church is a branch—that the Baptist church is a branch—and so on, until you include all the sects?

C. L. Yes sir, that is precisely my meaning; and

of course, if I did not think the church to which I belong was nearer right than any other, I would exchange it for the right church—or the one nearest right.

L. E. L. But did not Bro. C. in his argument on this point show you that the church that was nearest right was only a counterfeit?

C. L. I know he tried so to do, and his arguments, I admit, seemed plausible; but I still believe I am right on this point.

L. E. L. Please sir let me state a few difficulties to your view; probably you can remove them.

C. L. I will hear them, and do my best to remove them.

L. E. L. In conversation with Bro. C. you admitted the church was a unit; how then can you speak of Methodist, Presbyterian, and Baptist churches?

C. L. That is quite plain indeed. Turn your eye to that forest. Do you not see that stately oak? Has it not branches? Where then is your difficulty? We speak of it as a unit—one oak—one tree.

L. E. L. Very true, but should I, on examination find the trunk oak,—the branches or limbs, part hickory—part walnut, part ash—part elm and Buckeye, I should find difficulty enough in accounting for this freak of old mother Nature. Suppose then yon oak to represent the church of Christ, your figure fails in the most important point, for the branches cannot unless metamorphosed into five hundred different species, represent the sects.

C. L. I must confess there is a difficulty that I had not noticed. If you please, I will take some time to consider on this, as it is the only objection you have brought forward, I will try hard to remove it.

L. E. L. Not so fast my Brother—I have another difficulty on my mind about your oak tree being the representative of the church—harder to remove than the one stated.

C. L. Pray then present it. Let me have all your objections so that I may remove them if in my power.

L. E. L. Your *oak*, represents to your view the church. I wish to ask what the trunk of this oak represents?

C. L. It represents the body of Christ or church, in its united or consolidated form.

L. E. L. Of what then, let me ask, is the church or body of Christ composed?

C. L. Of individual members, or, as Peter says, of "lively stones."

L. E. L. Very good. Now I present the difficulty. Take your axe and cut off all the branches from your *oak*, and you leave the Trunk standing. You say the Trunk represents the church or body in its united form. You also say that the branches of the oak represents the Methodist, Presbyterian, Baptist &c., as branches of the church or body. Now, according to your figure, the Methodist, Baptist, Presbyterian and all other sects as such, may be cut off and yet leave the body or church of Christ still standing. What say you to this, Bro. C. L?

C. L. I must acknowledge that you perplex me very much. Your objections are hard to remove, and I must beg leave for time to consider them.

L. E. L. You shall have as much time as you desire. While I was a Methodist, I had all these difficulties presented to my mind, and I have never yet been able to answer them according to your system. I have no doubt in your investigations, that you will discover from the dissimilarity of the so called branches, that they cannot be *even sprouts* from the same root or trunk; and that to lop them all off, the trunk or body of Christ would not be even shaken. Do you, my dear friend, look around you and ascertain if possible, whether there is not a true body of Christ, such as you have described as "lively stones."

C. L. Your advice is good. I thank you for it, and as my mind is confused and perplexed, I would rather retire and examine into these important matters.

L. E. L. I pity the world. Oh where is that union of all the believers in Christ, which is designed to

bring an ungodly world to believe that God has sent his son to save the world. Multitudes are rushing down to eternal death, without God and without hope. Next month we will talk more about these things, till then adieu.

L. E. L.

DANCING.

Reply to brother William's letter, on page 287.

DEAR BROTHER:—I have had a long, and extensive acquaintance with many of the churches of Christ in the West, and have never known of those amusements practised or plead for, by any of our brethren, except by one family, and that family was dealt with by the church as offenders against the truth:

The amusements to which you particularly refer, are dancing parties, and dancing schools. You wish me to write an essay on these amusements, called innocent, because they are beginning to be advocated and practised by some among us, called christians within your knowledge. I deem a serious essay useless to such persons; for when they have departed so far from christianity, arguments have but little weight with them. I will state a few facts which have come under my observation for a long series of years.

1. I never knew a praying, holy or pious person, old or young, fond of such amusements, engage in them, or contend for them.

2. I never saw a church, which tolerated such things, exhibit any symptoms of divine life. Instead of exerting a salutary influence on the world around them, they were rather a curse than a blessing, countenancing a practice so repugnant to seriousness.

3. I never saw a mourner in Zion comforted with such amusements; nor one solemnly affected with the lost condition of a dying world, engage in them.

4. I never saw a person impressed with the solemnities of death, judgment and eternity delight in such trifles. I, indeed, saw one young man, whose case ap-

pears at first view as an exception. He was a young man of pleasure. Some years ago he attended a meeting, and became much affected by the truth, and began to call on God for mercy. This happened a few days before the fourth of July, when a barbacue and ball was to take place. The temptation overcame him—he attended and joined in the dance, to banish every serious impression; but was completely miserable. He immediately withdrew from the company, and came straight to our church which was also celebrating the day in worship. He made a voluntary confession of his guilt,—repented and was baptized, and straightway preached that Jesus was the Christ. He from being a lawyer, became an eminent preacher of the gospel, and yet continues unweariedly and diligently in the work. Many are the seals of his ministry. Judge you, whether this case is an exception.

5. I experimentally know that such amusements are calculated to banish all serious thoughts, and to bind the whole heart to those groveling pleasures.

6. The good sense of the civilized world has put a veto upon the practice; for who, by searching all church-yards, can find, by the epitaph on the tomb stone, a dancing master's grave, as, Here lies A. B. the dancing master. No, the grave stone forbids *dancing* to be inscribed on it. It would be a perfect solicism.

7. Whatever we do must be done to the glory of God, is a truth acknowledged of all. Then, surely, we are bound to pray to God for help in all our undertakings. Let the parents when they take their children to a dancing school engage first in prayer for Heaven's blessing on the institution. As such parents, it is well known, are not in the habit of praying, I will take the liberty of writing down one for them.

Lord, in obedience to thy command to bring up our children in thy nurture, fear, and admonition, and to instruct them in the way of holiness both by precept and example, we have brought our children here, that they may learn the art of dancing gracefully—of walking handsomely, and of sitting *alamode*. For thy glory we

act in this matter. O bless our dancing master with wisdom to instruct them well, and grant our children aptitude to receive his divine instructions. Grant that our children may so improve in these divine exercises, that they may be admired of all, and imitated by all in their excellent skill in all things pertaining to the art. Amen.

8. I never knew of but one prayer offered to God before a dance. A young, handsome, zealous, pious Presbyterian preacher of my acquaintance, in his preaching travels called for lodging at an Inn. The Inn-keepers told him that he was crowded that night; that the neighborhood had met there for a ball—that he might be disturbed by the noise. However, he could be accommodated with a private room. The landlord conducted him through the company, to which he very gracefully bowed, an entire stranger to all. The managers of the ball deemed it politeness to invite the strange gentleman to participate in the amusements of the evening; they therefore appointed a young lady to go to his room, and make the invitation: such was the custom. Conducted by the landlord, she entered his room. After an introduction, she invited him to be her partner in the dance. He cheerfully consented, took her by the hand and led her into the ball-room, and was seated by his partner. He was asked whether he could dance a country dance. O, yes said he, They were all now arranged in proper order on the floor, the stranger politely fixed at the head as leader, and the fidler tuning his violin. Just before they commenced the dance, the young preacher addressed the company, and said; I have for a few years past made it a point never to engage in anything before praying to God for assistance. If the company will please unite with me, we will pray before we commence. With this he kneeled down, and solemnly prayed to God. It was like an electric shock to the company, who by this time had lost the spirit of dancing. He gave an appropriate exhortation, and the party dispersed. That preacher was Cairy Allen of Virginia, who died in Kentucky near fifty years ago, universally beloved and lamented.

B. W. S.

THE REFORMATION.

The senior editor commenced a historical synopsis of the present reformation from the commencement of this century. But he soon found the subject too great for such a limited volume as ours. He may, if time and life last, hereafter give it in a distinct volume. He understands that a competent brother in Kentucky is now engaged in writing the history. This may supersede the necessity of another.

B. W. S.

Barry, Mo. January 16, 1844.

BRO. STONE:—I have for a long time wished to see some of our able Brethren take up the eighteenth of Matthew and give an article in some of our periodicals; but as no one, so far as I have seen, has thought proper to do so, and as that chapter, commencing at the 15th verse, is differently understood by our Brethren, I have to request that you will take up that subject and give us an article in your useful periodical. In so doing you will confer a favor on many brethren in this part of the country, and particularly on your brother in the Lord.

JAMES COX.

REPLY.

MY BROTHER COX;—I have again for probably the thousandth time read the chapter and verses you have referred me to. I have long thought, and still think, that it is perfectly easy to be understood, and but one consistent meaning can be attached to the paragraph. Undoubtedly a private offence between two brethren is here particularly alluded to. But every trespass against God's holy commandments, if committed before me with a thousand other men, is an offence and trespass against me, as well as the whole of the brethren present. How shall he be dealt with? We dare not spread abroad the offence. Each one thinks as it is a public offence that he is not under obligation to deal with him, and so the matter is dropped with sin hanging on the Church. We cannot err to deal with him as is stated in the text.

B. W. S.

Higginsport, O. Jan. 18. 1844.

My dear Bro. STONE.

I have much to say, but can say but little at present. One thing however lies near my heart, and that is, there is so little holiness of life among the brethren generally. At times I almost despair of the reformation accomplishing the great work anticipated; there is so little brotherly love, so little bearing one another's burdens, so much selfishness, in short, so large a share of the works of the flesh, and so small a portion of the fruits of the Spirit, that I fear many who say Lord, Lord, will never enter the Kingdom of heaven. But I do not attach the blame to the system, but to a great extent it is attributable to the teachers, or rather *preachers*; for teachers, they are not. I am now in rank with the old men. I started about 24 years ago on the Bible alone, and have been a tolerably close observer of men, and things, and have observed that *manner* is almost everything with the greater portion, and *matter* nothing. A few *smart* and *witty* sayings from a young preacher &c., is worth an hundred solemn truths from age and experience. It seems as if numbers is the great concern of the great mass amongst us, and too little attention is paid to building up those already gathered within the precincts of the church.

Ruling well does not seem to be regarded. We are altogether too democratic, or rather *anarcocratic*—too little regard is paid to the laws of the Kingdom, there is too much self-will, too much backbiting and whispering; yes, I know churches which have been entirely broken up by such things.

Now that there is a remedy pointed in the scriptures, is certain, but I am not writing for the public eye, therefore I will not proceed to specify.

But I am sick of such a state of things, and pray God that better times may speedily arrive.

I am not a little delighted with your admonition to young preachers, indeed it is with no small degree of pleasure I read the effusions of your pen, and I do hope, though I may not be permitted to read them much longer, that you will be sustained till you are called to reap your eternal reward.

Oh, my dear old Brother, could you look into this poor heart of mine, and read it as our Judge reads it, you would then know the love I bear you, and the cause for which you plead.

JAMES CLARK.

REMARKS ON THE ABOVE LETTER.

We are assured by Bro. Clark, that this letter was not

designed for the public eye. On our own responsibility we publish it without consulting our Brother. We hope in this to be forgiven. We wish him to point to the public, the remedy which he says, the scriptures afford for the correction of those aberrations from truth. This is worthy of all attention, and amongst the greatest helps to reformation. Such communications, written in the known spirit of Bro. Clark, shall be gladly received and published. EDITORS.

RELIGIOUS NEWS.

DEAR BROTHER STONE:

I arrived at my father's last Summer, the next week after you passed through that place. I did not know how to be reconciled not to see you, but my time was limited and I did not know where to find you.— I was told you felt some anxiety about me, in relation to the Second Advent doctrine. I never embraced the faith of our Second Advent brethren, but have thought, and still think there is much circumstantial evidence of our Lord's soon coming, but I do not find one positive thus saith the Lord either of his coming this year or any other specified time. Still, I cannot point to any Prophecy yet to be fulfilled tho' there may be many that I have not yet understood. I think the near coming of the Lord has been too much overlooked in our preaching, but the time to me is altogether uncertain. If you know of any young man of first-rate piety, talents, and education, I wish you to send him to my assistance. He would be well sustained and very useful. The field of labor here is very extensive. My labors have been greatly blessed the past year, I have baptised over 500 and brother Hervey I think has baptised something like 100. The church here where I principally labor, is one of the largest in the Valley of Wyoming, which is one of the richest and fairest Valleys in the state. You will please to request all communications for me directed to Plymouth Luzerne Co. Pa.—

Yours in the gospel of Christ,

WM. LANE.

Portland, Mo. January 15, 1844.

Brethren STONE & HENDERSON—I am now preaching in the counties of Warren, Franklin, Gasconade and Osage, to four congregations, planted by Elder Samuel Rogers of Ohio. During the years of 1840–'41 he made several visits to the above mentioned counties and baptized about 300 persons. In October 1841, he brought his family to Mo. and labored here as an Evangelist, until October 1843, and then returned to Ohio. The churches with a commendable liberality, defrayed the expenses of his removal to Missouri, amply supported him and family during their sojourn among them, and afforded the means of their return home to Ohio. At the time of his departure the churches numbered about six hundred members. There are ten congregations; six as yet have no Evangelist. Those to which I preach, meet every Lord's day and attend to the ordinances and institutions of the Lord's house. Much good

has been done. and more may yet be done in this southern portion of Missouri.—There is a great portion of this southern country, that has never been visited by any of our preachers. The field of operation for the laborers in the gospel harvest, is truly extensive here. Will not some of the teaching brethren from this state visit us in the ensuing spring or summer? There have been some few additions since brother Rogers left. I shall report to the Messenger from time to time as I have any thing of interest to communicate.

WINTHROP H. HOPSON.

Napoleon, December 1843

Dear BROTHERS STONE AND HENDERSON.

Since I wrote to you before, I have received several confessions—Organized one new congregation, and can say for your encouragement that the good work is onward and upwards, and I flatter myself that your unwearied efforts through the medium of the Messenger are doing much for that desirable object. May Heaven preserve you long to labor in the good course.

Dear Brethren I am as ever, yours
in the good Hope of Eternal life.

B. FIFIELD.

Rutland O. Jan'y 5 1844.

BRO'S. STONE AND HENDERSON

Through the labors of John Henry, J. J. Moss, James E. Gaston and others, we have lately had about one hundred additions to the good cause at four or five different points near this place, and we are much indebted to our Methodist friends for their quota of the above number, for the *Truth* has drawn upon their ranks very liberally in so much that we hereby acknowledge the receipt of some thirty or forty Lambs from their Episcopal Fold, which has caused no little dissatisfaction among the Shepherds of this Methodist Israel. However we have the "Vantage ground" for we have not as yet heard of their obtaining a single addition from the Christian ranks, neither have they sprinkled any of our Babes and Children.

I have lately learned through the kindness of Brother N. J. Mitchell of Harrisburgh Pa. that a Brother Lowell from Syracuse, New York baptized 170 persons in the month of September and October last.

Your Bro R. DOWNING.

Jacksonville, Feb. 24. 1844.

Dear BRO. STONE AND HENDERSON.

Having been solicited to communicate religious intelligence for your Messenger, and through its columns to the brotherhood, I shall give you a brief account of my operations since Nov. last.

My operations have chiefly been in the Territory of Iowa.—I visited many places in my tour, and the general condition and spiritual health of the brethren are good. I visited STEPHENSON, a pretty little village containing a population I should think, of 12 or 1500 inhabitants, situated on the east side of the Mississippi, opposite to the town DAVENPORT, in Iowa Territory. I only preached twice there, but from the indications, I should think much good might be done there by some good and efficient Brother. I crossed the river, and

commenced a meeting in DAVENPORT, where much interest was manifested. There is a good little congregation in that place, who are truly "*lively stones*" in the temple of Truth, who meet regularly to keep the ordinances. There were some five or six additions to the congregation during my sojourn. I think the church numbers about 70.

I also labored at Rockingham, a little village about 4 or 5 miles below Davenport, where there was much interest taken in our lectures, but no additions. At Parkhurst, about 12 miles above D. I organized a church of 12 or 15 members from the Baptist ranks. They took the word of God, and that *alone* for their rule of faith and manners, and commenced on the first day of the week to keep the ordinance of the Son's supper. I left them rejoicing in the liberty of the children of God, cut loose from the galling and heavy yoke of Sectarianism.—I visited many other places in the Territory where the indications were good for enlisting soldiers for the army of Heaven's King. At Brownlee's grove, about 12 miles north of Davenport, there is a fine little church of 30 or 35 members.—They need good and efficient teachers much in that district of country.

I met with brethren J. Bess of Iowa, at Monmouth in Warren county, Illinois, and also Dr. P. G. Young, of Magnolia, where I had a discussion of four days with a Methodist preacher. The community heard with interest, and I trust much good will result from our investigations. In the county of Warren, of which Monmouth is the county seat, I should think there were at least 500 members. I visited brother Young, and many other churches and places. At Bennington, there were two confessions.

I have been constantly engaged in travelling and preaching since last April, and have had the unspeakable pleasure of witnessing the confession of many persons, and their burial in baptism. In the general the churches where I have travelled, are in a pretty healthy condition.

Yours in the good hope.

WM. DAVENPORT.

REMARKS ON THE ABOVE.

We are not a little gratified to hear from brother Davenport, of the North. We have often wondered why the brethren of the North were so reluctant to give us information of their operations. We hope Bro. D. and the other brethren will in future give us the success of their labors, as well as the condition and numbers of the churches. We rejoice to hear of the good state of the churches in his district. Eds.

The Christian Messenger.

Vol. xiii.

March, 1844.

No. 10

THE THIRD INTERVIEW,

BETWEEN AN OLD AND A YOUNG PREACHER.

Y. P.—I have come again, father, to receive more instruction from you. I was abundantly edified by the truth received through you at our last interview. I learned then more useful truth than ever I had acquired by years of reading and studying the systems of divinity written by men. I am only beginning to learn, and have some difficulties in my mind respecting some doctrine of the scriptures, which I wish you to remove. I will give you a succinct account of a discourse I preached last Lord's day to a numerous assembly from Mark xvi. 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I do this in order to receive correction from you in any point in which I may have erred.

O. P.—I approve of your plan proposed, and will gladly hear, and labor to assist as far as I may be able.

Y. P.—After reading my text, I said the gospel meant glad tidings—sent from heaven—brought and first preached by the Son of God, and confirmed unto us by them that heard him. I dwelt some time on the glad tidings to all nations, an epitome of which I considered to be contained in John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." I tried to exhibit the love—the great love of God to the world—that this was the source of every good to the world—of the gift of his Son, and of eternal life and salvation in him—that this love included all the fallen world, Jew and Gentile—every creature—that the gifts of God were free as water, as free as

the light of the sun to all. Though these gifts were free and offered to all, yet they could only be received and enjoyed by a certain character, "He that believeth."—Faith was an indispensable condition of salvation and eternal life, without which condition performed they must perish—they must be damned. I showed that the very gospel of salvation, to be preached to every creature, implied that every creature needed salvation, and therefore was in a lost condition. I endeavored to portray the sinful, guilty, helpless condition of the world in the language of the scriptures, and the danger to which they were exposed in their unconverted state. I urged them to fly—to fly immediately for refuge from impending ruin to the Savior of sinners and be saved—that they should now believe, and now obey the gospel, and obtain eternal life. Now is the accepted time, and now the day of salvation.

The congregation was serious, feeling and attentive. After I had closed, and the assembly dismissed, I with a number of the elders was invited to dine with the pastor of the church. After dinner, the pastor, a very good and intelligent man, began in a friendly manner to remark on some subjects which I had just preached. Said he, If God loved the whole world, and gave his Son to be the Savior of the world; and if he has almighty power, why are not all saved? I answered that the scriptures plainly declared he loved the world, and that he sent his Son to be the Savior of the world; and that the reason assigned why all were not saved is, that they did not believe—and therefore did not receive the love of the truth that they might be saved. They did not perform the condition God required in order to be saved. He replied, Faith is the gift of God; and until he gives it, a natural man can no sooner believe than make a new world. I answered, if your doctrine be true, then God has suspended our salvation upon an impossible condition. Suppose a man commands his little son playing in the yard to pluck up a large oak by the roots; if he did it he would liberally reward him; if not he would unmercifully punish him. On the failure of the child to do it, the father stamps him with fury under his feet. What would the world say of such a father? Would they not execrate his conduct? Would they not view him as a merciless tyrant—a monster in human shape? Would they not hiss him from society? 'This character is hateful in any being; and dare we attribute it to God? You say, a natural man is as unable to believe, as to

make a world; and yet God has required him to believe on pain of damnation. Suppose the terms of salvation were thus proposed—that whosoever shall make a new world shall be saved, and whosoever does not shall be damned. Would not the world say with good reason, Lord thou hast required a condition impossible to be performed by us: and wilt thou damn us for not performing it? What is the difference, if to believe is as impossible as to create a world? Maugre all your plausible reasoning, said the pastor, the scriptures positively say, that faith is the gift of God. Eph. ii. 8, and this outweighs a thousand carnal arguments. I replied, My dear brother, I think you are mistaken in affirming so positively, that faith is the gift of God in the sense you take it. You have no doubt said it without sufficient examination, as others have done. You well know that the word faith (*pistis*) is often used to express two very distinct ideas; one is the word of faith, or the foundation of believing, the other is the act of the creature in believing. The first is generally written with the article (*he*) *the* before it, as *he pistis*, the faith. This you know is very common if not universal: as ‘Contend earnestly for *the faith* once delivered to the saints. Paul preached *the faith* he once destroyed—he preached obedience of *the faith* among all nations. Many of the priests were obedient to *the faith*—and Gal. iii. 23--25, ‘But before (*he pistis*) the faith came we were kept under the law, shut up unto *the faith* which should afterwards be revealed. But after that *he pistis*, the faith is come we are no longer under a schoolmaster,’ &c. So the text you have quoted, Eph. ii. 8. ‘By grace are ye saved through *tes pisteos* the faith. All these texts, and many others, demonstrably prove that *the faith* means the Gospel of Jesus Christ, or foundation of believing. By grace are ye saved through the faith, or by the means of the gospel; but all agree that the gospel will never become an effectual means to salvation, until it is believed.

The pastor said, All this is granted; but you have forgotten the main part of the text, ‘And *that* not of yourselves, it is the gift of God.’ This surely must mean that faith is the gift of God. No, my brother, it does not so mean. The word *touto*, that, in the text, is in the neuter gender, and cannot agree with any one word in the sentence—neither with grace, nor faith. Here look at it in the original. It agrees with the whole preceding sentence. But should you contrary to grammar make it agree with faith, you have

granted that *the faith* here, means the gospel, and therefore not the act of the creature.

We readily grant that *the faith*, the word of faith, or the gospel is the gift of God. This is universally admitted. We also admit that faith, the act of the creature, is also the gift of God, in one sense, because he has given us the testimony or witness in the scriptures, by which we are brought to believe in his Son. "Faith comes by hearing, and hearing by the word of God—God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he has given assurance (*pistin, faith*) to all men, in that he hath raised him from the dead." How did God give faith to all men? The answer is, by raising Jesus from the dead. By this act of raising his Son from the dead, he was declared and witnessed to be the Son of God with power. When we receive the testimony of God, we believe; and God is acknowledged as the author and giver of our faith. A person testifies to me a fact—I believe him. Now who was the giver of that faith I possess? Surely, the person who testified the fact to me. By the prophecies, miracles, death and resurrection of Jesus, contained in the word, men are brought to believe. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." John xv.

The pastor replied: "And do you really teach that we can believe from the testimony of the bare word of God, without the internal and direct operations of the Spirit in order to prepare the heart to believe?" Yes, said I, 'If we can receive the witness of men, the witness of God is greater,' and worthy of all acceptance. He immediately replied, 'I believe no sinner can believe without this powerful operation of the Spirit in his heart to enable him.' I asked him, if the testimony of God was defective, or not sufficient to produce faith. 'O no' said he; 'but the sinner has not capacity to receive it.' Then, I observed, the testimony must be useless, if the sinner cannot receive it. He said, the sinner was dead, and the dead cannot act; they must be made alive, or quickened before they can act in believing. I replied that the dead sinner must believe before he is made alive;—and that believing they might have life. He that believeth hath eternal life—and he that believeth not shall not see life! No where in the scriptures is believing taught to be dependent upon divine life, but every where life is taught to be the fruit of

faith. But said he, the sinner is blind—he must have spiritual sight given him before he can believe.” Therefore they could not believe, because he hath blinded their eyes,’ &c. John xx, 39, 40.” I endeavored to answer the objection, but not to my own satisfaction. Before I detail any more of our conversation, I wish you to instruct me on this point.

O. P. I will. God is frequently said to do things, when nothing more is intended, than that he suffered such things to take place in his government. He is in this text represented as active in blinding the eyes of his creatures; but Matthew and Paul represent the creatures themselves as doing it; and assign the reason why they closed their eyes; ‘Lest they, seeing and hearing might convert, and be saved.’ What they closed their eyes and ears from seeing and hearing, was the testimony concerning the Son of God. Had they attended to, and received the testimony, they would have converted and been healed. Now a man may choose or refuse to attend to testimony; he may close his eyes, ears and heart against it. So those mentioned by the Savior, wilfully closed their eyes and ears against the testimony, and therefore could not believe: for faith depends upon testimony. In the same way thousands do in all ages, and therefore cannot believe. I wish you to draw the distinction between the testimony and the thing testified of. The testimony must be seen and heard before we can believe; but the testified of is unseen. Hence the apostle in Heb. xi. defines faith to be “The evidence of things not seen,” and proves his position by many examples. Verse 3, “Through faith we understand the worlds were framed by the word of God.” We did not see the worlds framed, yet we believe the fact. This faith is founded on the testimony of Moses and is seen and heard. “In the beginning God created the Heavens and the earth.”

Verse 7. By faith, Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house. He saw and heard the testimony, that a flood would shortly deluge the world, and believed it; he did not yet see the flood, but was preparing an ark for the salvation of himself and family. Had he acted on the principle that he could not believe till he saw, he with his family would have been drowned with the world of the ungodly.

Verse 8. By faith, Abraham when he was called to go out into a place, which he should after receive for an

inheritance; and he went out not knowing whither he went. He saw and heard the testimony and believed there was such a land, yet he had never seen it. I might multiply cases of this nature. In fact, there is nothing more common in our every-day transactions. We believe a thousand things we never saw, barely from testimony. A criminal for murder stands before the judge and jury. A witness swears before them all, I saw this man on a certain day, at a certain place, with a certain weapon, kill my neighbor: a second, a third, a fourth witness, all of them of unimpeachable veracity, depose to the same facts. The judge and jury believe the testimony, though not one of them had seen the fact. In truth, seeing is the end of believing. If we see a thing, it is not proper language to say, we believe it. For faith is the evidence of things not seen.

Y. P. My mind is perfectly clear on this point now by your short lecture. Should your mind be not fatigued with hearing, I will now proceed in my conversation with the pastor.

O. P. I am pleased to hear, and feel no fatigue. Proceed if you please.

Y. P. The pastor insisted that the sinner must have the spirit's immediate and direct operation on the heart before he could believe. I asked him, if the spirit was among the promises of God? Certainly, said he: I asked whether we did not receive the promise of the spirit through faith? Whether the promise by faith of Jesus Christ is not given to them that believe? Gall. 3.—If so, faith must precede the reception of the spirit. "This spake he of the spirit, which they that believe on him should receive." "And whom (the spirit) the world cannot receive." He hesitated to reply. I proceeded; If faith be the gift of God, according to your doctrine, how could God so pathetically plead with sinners, as why will ye die?—What more could I have done that I have not done? Might not the sinner answer, and say, the reason I die, is, because thou dost not give me faith—and thou mightest have done more, for thou mightest have given me faith. He again spoke:

your plan gives too much power to the sinner, and detracts from the glory of God in our salvation. I asked him which of two artizans was worthy of most glory, he that made the complete image of a man without life or motion; or he who made the complete image of a man with life, motion, intelligence, and all the senses, with a capacity to receive and believe testimony, and to be affected with it? This is the image, or being the Lord made, in which he is glorified for his wonderful skill and wisdom displayed, and by which he will be actively glorified to eternity. How far more glorious to the maker is this than the senseless image by which man is represented to be by your doctrine—a mere machine. But how God-dishonoring is it, to represent him as taking vengeance on such a being for not doing impossibilities? He replied, man is a fallen being; God has not lost his right to demand, though we have lost our power to obey. Therefore, he has a right to demand of us faith, though we have lost our ability to give it. Remember, said I, the scriptures are given to fallen man, and God has adapted his government to such. He requires of us what he knows we can perform, and not what he knows we cannot do. You can say what you please, said the pastor, but I experimentally know that a sinner cannot believe. I tried for one year in praying, fasting, attending the house of God in order to get faith; but never obtained it till God directly gave it to me. Brother, said I, you must have had faith at this time, or you never would have acted as you did. You wanted to feel the love of God shed abroad in your heart by the Holy Ghost given unto you. This is the fruit of faith, which has been improperly called faith itself. This is a very great mistake among christians, and has led them to conclude as you have done. Here our conversation ended.

B. W. S.

To be continued.

THE KNOWLEDGE OF GOD.

JOHN xv i. "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."

These are the words of the blessed Jesus, uttered a few days before his crucifixion. If the views be true which are held by many who profess to belong to the family of God, concerning our blessed Savior, in vain do we undertake to gain that knowledge of God which gives us eternal life. A late writer has said, treating of the Father and Son "on the subject of the Trinity, I at present neither affirm nor deny. But I say that the mode of the divine existence, is a subject hard to be understood. There are clouds and darkness round about it; but blacker clouds, and a more intense darkness, round about the greater part of what has been said of it." With the writer, I do most sincerely agree, that what has been *said* about the Father and Son, in the musty volumes of *Trinitarian Theology*, there are clouds as dark as darkness can be. But I cannot admit that a truth so important as the Savior has made the knowledge of the Father and Son, is shrouded in any such darkness. Jesus Christ is the light of the world. God is light and in him is no darkness at all. He has made eternal life depend upon a proper knowledge of his character and that of his Son. I view this subject of vast importance; we must *know* the Father and the Son to enjoy eternal life. How can we know them if there are clouds and darkness around them? We need not look through "*clouds and darkness*," either to see the Father or the Son, unless we hide ourselves behind the clouds and darkness, the hazy atmosphere and fogs of corrupted christianity. The full orb'd sun of Righteousness reflecting the glory of God, shines in brilliancy upon every page of his word. As the Pelamist says, "The entrance of thy word giveth light." We are taught to walk in the light as he (God) is in the light. Jesus is also represented as a mirror to reflect the glory (light) of the Lord and by this reflection "we are changed from glory to glory, even as by the Spirit of the Lord." I know many love darkness rather than light; and to save their theories, resolve even the true knowledge of

the Father and Son, which is eternal life, into a sublime mystery. Ah! there is a sanctity thrown around the term mystery, by the theological doctors, who, with all their skill in mystification, cannot cure their rickety sickly systems of divinity. It is a Romish relic designed to enslave the mind. With the jargon of polemic divines, or the abstruse metaphysical speculations on Trinity, ancient or modern, eternal filiation, or kindred topics, I have nothing to do. I wish to know the Father and the Son, that I may enjoy eternal life, and as this life is in Jesus Christ, humbly I would accept his kind affectionate invitation to come to him that I might receive and enjoy it.

Philip desired Jesus to show him the Father, and he would be satisfied. The blessed Savior told him that "he that hath seen me, hath seen the Father, for the Father dwelleth in me, and I in him." The works that I do are not mine; but the Father that dwelleth in me he doeth the works." "*The Father and I are one.*" The blessed Savior says, "I can of my own self do nothing." We discover then the union of Father and Son. If the Father loved the world, the same divine compassion not only dwells in the mind of the Father, but dwells also in that of the Son, who is the image of the Father.

But in this same prayer the Savior prays the Father to give him the glory which he had with him before the world was. Here then we know Jesus, as the Son of God existing before time began, as it is beautifully expressed by one of our writers, "the Son of God! the first begotten of the Father—born of him in the ages of eternity, before time was born or measured by revolving spheres—before creation lived. The Son of God! in the bosom of the Father in immeasurable bliss."

We know Jesus then in his pre-existent state with the Father—we know him in his humble birth—his life, his death, burial, resurrection and ascension to the right hand of God. There Stephen saw him seated, and there we know him as the judge of quick and dead, who will shortly come again to destroy the wicked.

ed, and those who will not obey his Gospel, while he shall take the redeemed to himself to dwell in the mansions he has prepared for them. The rays of light and glory grow more brilliant, until the perfect day, when Jesus shall have finished his work, when he shall have put down all rule and authority, when he shall deliver up the kingdom to God, even his Father, and when he shall himself be subject unto his Father that God may be all and in all. Viewing the Father and Son as Paul has taught us, dispels all darkness and clouds from our minds.

“To us (Christians,) there is but one God, the Father of whom are all things and we in him, and one Lord Jesus Christ, by whom are all things and we by him.”
D. P. H.

OF MISSIONS TO THE HEATHEN NATIONS.

The difficulties attendant on preaching the gospel with success to the heathen nations, on whom the sun of righteousness has never shone are almost insurmountable. These I wish to notice in order, not to discourage the attempts already made, and now making, but to awaken the sleeping christian world to more vigorous exertions to effect this laudable work.

The first difficulty, which presents itself, is the great lack of vital piety at home. Religious people we have in abundance, and so have the Pagans. But a profession of religion among us, without vital piety, will profit us no more in the day of judgement, than Paganism will profit its votaries in that dreadful day, “If the salt have lost its savor, it is good for nothing.— Were we in possession of the religion of Christ and his disciples in heart and life, we should, like them, feel our benevolence bending over, and weeping for the nations in darkness and ruin; cords of love would draw us to their relief. What is all the wealth we possess when compared with the salvation of one soul. Such a view of the benighted nations relaxes our hold of earthly things, and leads to devote all to God. This is the religion we need, without which the cause of missions languish.

Another great difficulty is the want of co-operation. So divided is the christian world into contending sects that but little can be effected in sending the gospel to the heathen. Indeed, some have serious doubts, whether the present mode of teaching them is productive of real good. Is the pure gospel taught and preached among them? Do not all the sects have their Missionaries laboring among them, each preaching the dogmas of his sect, and sowing the seeds of sectarianism in foreign lands, which will produce a similar crop of variance, strife and disunion, which we see growing in Christendom? Can we say this is Christianity or its fruits? Who can feel cordial in promoting such a work? Regeneration of christendom must be effected—union of christians must take place—before the world's salvation can be reasonably, or scripturally hoped for. But alas! does this happy effect seem to approximate? judging from appearances, we have to hope against hope. Every party seems more determined to support their own, or to break off as a spark from a bursting meteor, and seek an orbit for its own revolution. I was greatly cheered lately with the hope that christian union would soon be effected, when so many thousands from the various sects banded together in love, rejecting their party man-made creeds—and taking the Bible alone as the rule by which their faith and lives should be formed—abandoning their party names, and cleaving to the good old name *Christian*.—Had we only lived and walked in the fear of God, and in the comforts of the Holy Ghost as we commenced, doubtless, the effect anticipated would have been realized; real good men of every sect could not oppose, but would unite in so holy a cause. Bad men of every party would oppose, and persecute; but this would have aided the good cause.

My fond soul-cheering hopes are almost blasted. We have greatly fallen from our profession. We have neglected to keep ourselves in the love of God, and in the humility and gentleness of Christ—some have turned aside to vain jangling for opinions, and to provoke

to disputation and debate and strife--we have turned our eyes away from the gospel too far in order to imitate the world, and worldly professors--many are more intent to proselyte than to convert souls to pure christianity.--Thus the great vessel of the reformation of the 16th century was stranded, and broken into a thousand pieces. So will be the fate of every one that hears not that prophet like unto Moses.—Yet there are enough of wise and holy men amongst us to steer the ship by the word and spirit of truth, and the expected good be yet effected.'

A third difficulty in preaching the gospel to the heathen, is that of addressing them through an interpreter, or in the broken language of the people whom he addresses. I have heard Germans attempt to address a congregation, and have been unable to keep my risible faculties in check by their awkward manner of expressing weighty truths. So it is with the pagans who hear our missionaries attempting to speak in their language. Of this the missionaries complain.

A fourth difficulty in the way of preaching the gospel to pagans, is their tenacity to their own long established idolatry and religious superstitions. This was the religion of their forefathers for countless generations back, and this is not the least argument with them that it is true, and not to be relinquished for any other. A few instances there are of some who have forsaken their religion, and embraced christianity; but the persecution and ill treatment they have to suffer from their countrymen for this defection and change, deter others from the same course.

Another difficulty of great magnitude, is that of presenting the truth of heaven in a tangible, convincing point of view. We may tell them that Jesus is the Christ, the Son of God, sent from Heaven to be the Saviour of the world. But by what arguments shall we prove the fact? Shall we appeal to the Bible for testimony? They have no knowledge of this book; and they must know that the Bible is true before they can receive its testimony. How shall we proceed? If they believe, it seems to me, they believe not from the

testimony of the prophets and apostles, but from that of the missionaries themselves. An apostle with the miraculous gifts of the Spirit, could effect more in one day, than all the missionaries in the field can for scores years. I have for many years indulged in this cheering hope, that such gifts may yet be restored; if not I cannot see how the pagan world can be converted to christianity. In this I may err.

But shall the difficulties discourage so that we shall set still and do nothing to rescue the hundreds of millions of our fellow creatures bound for eternity without God and hope in the world? Shall we sit quietly and plunging see them into the yawning gulph of destruction without making one effort to save them? Shall we withhold from them the only effective weapon by which they shall be brought to believe in the great Messiah, and to obtain salvation through his name—the union of christians is this weapon. Shall we do worse than to set still? that is, wrangle and quarrel among ourselves, and disgrace religion by our unholy strife, debates and contentions about our different opinions? Shame, shame on the christian world! No let us turn our eyes to the heathen nations, and determine to exert our powers to release them from the chains of darkness, and give them the light of life. How shall this be done, says the honest Christian. This important question I will endeavor to answer in our next number.

B. W. S.

LECTURE VI, ON MATT. 5, 6, AND 7 CHAP.

Continued.

Matt. v, 31.—“Ye have heard that it was said by them of old time, of to the ancients, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be danger of hell fire.”

I observed in a former lecture on this subject, that the law as delivered by Moses, was not the rule of life for a christian; but that law magnified or enlarg-

ed by Christ, extending it to the very incipient principles of the heart, is the christian's rule.—It may be said of us, as our Lord once said to a young man, who had observed all the precepts of Moses' law, "One thing thou lackest." We may keep the law of Moses perfectly as to the letter, and yet be destitute of the righteousness of the faith; or of the law of Christ. His law not only forbids murder, but also the very beginning of it, as anger against a brother without a cause—and all reproachful language, calculated to excite anger, as Raca, or fool. These are the incipients of murder, and are forbidden by the law of Christ.

Vs. 23. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

If a person is about to offer a sacrifice, and remembers that his brother hath aught against him, because he may have been unjustly angry with his brother, or may have used reproachful language against him to excite his anger—he must desist from his purpose of offering, and go to his brother, and first be reconciled by an humble acknowledgement of his faults. Or should he remember that his brother has something against him without just grounds, yet he must go, and endeavor to convince him that it is groundless, and thus effect reconciliation. He must go to his offended brother, and not wait for him to come and tell him his fault. How contrary to this is the common practice of christians! It is a common saying, If a person has aught against me, let him come to me; It is not my duty to go to him. This is the inverse of truth.

That church does not worship acceptably, in which reconciliation amongst its members does not exist. It is not in a healthy state, nor does it exert a sanative influence on the unregenerated around. No refreshing seasons from the presence of the Lord will be experienced there while this state of things exist. What shall we say of the worship of the churches of every name, who not only are irreconciled one to another,

but ever wrangling, and hostilely opposing one another? Can such worship from such worshippers be acceptable to the God of peace?—to the prince of peace? Or is it in accordance with the gospel of peace, which enjoins us to live in peace with all men? The children of the kingdom are the children of peace. Where, O where are these children? Have they fled to heaven, and left a poor degenerate race behind? “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”

Vs. 25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

I once heard a popular and learned preacher lecture on this text. It was at a time when it was a common saying, that such a thing was as true as preaching. The truth of the preacher was not then doubted. The preacher who lectured on this verse, said, that the adversary was God himself—the Judge was the Lord Jesus Christ, the officer was the devil, and the prison was hell. It was an awful sermon, and the people were awfully alarmed. Where shall they go for relief? Not to God, for he was their adversary—not to Christ, for he was their judge. They saw no way of escape from the hands of the officer, the devil, nor from hell.

This text is to be understood as among the common occurrences of life between man and man. It is immediately connected with the preceding verses, where speedy reconciliation was enjoined. If a man has aught against thee—he is the adversary.—Whether his demand against thee be for money or property; or whether for any other cause, you must speedily go and be reconciled while you have an opportunity. If not he may institute suit against you in court, and compel you to do right to your real injury.—What a good lesson is this to all. It would promote peace and harmony in the world. Civil courts would not be burdened

with business, and many barristers would have to dig or beg, or starve. The non-observance of this precept is the life of courtiers, as well as the ruin of the common people.

Vs. 27-33. On the subject of adultery, I have already written in the last No. to which our readers are referred.

Vs. 29-30. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

It is not presumed that any in this intelligent age can take these things in their literal import. The meaning is, doubtless, that we are to deny ourselves, or sacrifice the dearest objects in life—dear as a right eye, or right hand, for the kingdom of heaven's sake. Let us examine ourselves, and ask what offends me, or causes me to offend, or stumble in the ways of God?—that hinders me in my heavenly course? Does it exist in my heart, or life? or both? Is it avarice, or covetousness? Is it the love of the world, of its honors, its possessions, or its applause? Is it pride or vanity? Is it indolence in duties, or the love of ease?—Cut them off, and cast them from you. Better this than to be cast into hell, where their worm dieth not, and the fire is not quenched.

Vs. 33-38. Again, ye have heard that it hath been said to the ancients, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven—nor earth—nor Jerusalem—nor by thy head. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.”

1. Christians in obedience to the law of Christ, are forbidden to swear at all. Not even to perform oaths to the Lord. So speaks the Apostle James, having learned from his Master; “But above all things, my

brethren, swear not, neither by heaven, neither by earth, neither by any other oath. But let your yea be yea, and your nay, nay; lest ye fall into condemnation." Js. v, xii.

2. Christians are to be so perfect, so addicted to truth, that their words are to be received as true without an oath of any nature. Their simple *yea*, and *nay* are to be considered sufficient to establish their assertions, or negations.

3. Whatsoever is more than these (*yea* and *nay*) cometh of evil. If more is required than these, it plainly implies, that the word of christians cannot be relied on, because they have been known frequently to swerve from truth. This surely cometh from evil. When a man tells us something, and by imprecations and oaths, swears it is true, we are led to suspect his veracity—it cometh of evil.

But it may be said, God hath sworn by himself. Well may he do it, for he is independent of the universe. He can do what he swears to do. But we poor things, if we swear even by our head, we are not able to make one hair white or black.

But it is said, an oath for confirmation is the end of all strife. So it was under the law and former governments; but Christ's law forbids his followers from swearing at all. Civil governments now do not require more than an affirmation. No man is constitutionally required to do more. A christian is certainly not required to act expressly in opposition to the plain law of Christ. This would be anti-christian, and would lay a foundation for persecution.

Some content themselves by saying, profane and common swearing only is forbidden in this passage. The opinion is too flimsy for a serious refutation. What sacred writer has thus restricted it to common swearing?

B. W. S.

CONVERSATIONS No. 12.

CLASS LEADER. My dear brother L. E. L. how, glad I am once more to meet you. I have desired another interview with you on the subject of the unity of the church or body of Christ—its branches, &c.

L. E. L. I hope you are now prepared by this time either to solve the difficulties on this subject presented in our last interview, or yield to the diction of inspiration.

C. L. I must be candid with you on the subject. I am unable to remove the objections brought forward in regard to a *tree*, standing as the representation of the true church of Christ. There is however another figure, which I will introduce by your permission to illustrate the views generally held in regard to branches of the church of Christ.

L. E. L. Please introduce your figure, and we will examine it, in the light of divine truth. Can you not however introduce a figure from the word of God?

C. L. I am not sure that I can. I have read and thought much on this subject since our last interview, and when I take a parable as illustrative of my views I find some objection that you would certainly present. I have thought of the VINE—the VINEYARD—the SHEPHERD, &c. &c. but then, I saw when the vine was the figure, that all the branches had to be in the vine to bring forth fruit, and of course if the fruit of the vine was to represent any thing—the thing represented, would always be the same; as we do not “gather grapes of thorns, or figs of thistles,” and so with all the rest; for there was to be one FOLD and one SHEPHERD.

L. E. L. I am gratified to know that you are studying the bible and that too, in a manner that will, I trust, enable you to understand it; but is it not strange that of all the parables of our blessed Lord, given for the illustration of his kingdom, not *one* can be found which will represent it as you supposed it to exist!

C. L. I am not willing to admit so broad a statement as that. I think I can find at least a part of *one parable*, that will favor my view of this subject. In Luke viii,

II, the Savior says "the seed is the word of God. Now compare this with what Paul says in I Cor. xv, 38. Paul says of *seed* that God giveth it a *body* as it pleaseth him." Where then is the impropriety in saying that when the seed or word is sown, God is pleased sometimes to give it a Methodist or Baptist, Presbyterian or any other body.

L. E. L. This manner of quoting the word of God in scraps, ought to be condemned. In this way I can prove that murder is taught in the bible. Please look at the text quoted. God gives to every seed his *own body*. The word of God is the seed, sown, and strange to tell, that it was sown for more than seventeen hundred years before *one methodist* ever was produced. Account for this, if you please.

C. L. I cannot do it. But do you not involve yourself in the same difficulty? Can you trace your descent from the Apostles?

L. E. L. That is not necessary. We have nothing to do with descent or succession in this argument. Have we the *seed*? The same seed which was sown by the Apostles?

C. L. Yes, we have the very same, which is the "*word of God*."

L. E. L. Then pray tell me what was produced by the seed when sown by Jesus and his Apostles?

C. L. Christians—christians and nothing but christians.

L. E. L. Then I ask if I am in any difficulty? You admit we have the same seed. Let this be sown, and christians are produced now. This is what *we* profess to be, and can prove our birthright and establish our title. But where is the necessity to show how many, and whose hands this seed has passed through?

C. L. To identify it. This is the only good reason.

L. E. L. The necessity for this, does not exist, as we both agree that the word of God is the seed.

C. L. I must confess you have gotten out of the difficulty; but will not this reasoning bring me out also? Have we not the seed the word of God?

L. E. L. Yes you have it, but the difficulty recurs;

how does it happen that the same seed some 1700 years after it was first sown by Christ and his apostles produced methodism?

C. L. I do not know. They must have sown a different kind of seed.

L. E. L. You have said right. This is the secret. We have but one gospel to preach to sinners. But one kind of seed to sow, and if you will turn your mind to the 1st, chap. of Gallatians, you will find that the *anathema* of heaven rests on any one who preaches a different gospel.

C. L. Then I understand you to charge our ministers with preaching another gospel.

L. E. L. I fear indeed that many of them preach themselves instead of Christ—preach for gospel the tradition of men. The doctrine as taught in their DISCIPLINE, is very far from the doctrine taught in the NEW TESTAMENT. Many of you preachers have departed still farther from the bible, for they deny the truth of some of the plainest declarations in God's word. No doubt, you are branded with heresy, by many of them for submitting to baptism for remission of sins.

C. L. That is a fact; for already do some of them look cold at me, and I expect when they hear of this day's work, they will be for excluding me; indeed one preacher has forbid my continuing these conversations.

L. E. L. Have you a stationed minister in your village?

C. L. We have, and he says that you should talk to him and not with his members or class leaders. Are you willing to see him?

L. E. L. Yes I am perfectly willing, if he will agree to keep in a good humor. I will then make good all my charges.

C. L. I will then introduce him at our next interview.

L. E. L. In the meantime let us pray for humility and grace to support us. Oh what a pity the world is so divided!—Vale, vale.

L. E. L.

For the Christian Messenger.

BROTHERS STONE AND HENDERSON:

ITINERACY No. 2.

I have just returned from a tour of preaching of five weeks and three days, in the Iowa Territory. This new prosperous fertile and highly interesting portion of the Great Valley of the Mississippi, lies north of the State of Mo. and west of the Mississippi river, and extends from the last mentioned river across to the Missouri river. It is three hundred miles in length, and two hundred and fifty in breadth. It has been about ten years since its first settlement, and we have brethren and churches in almost every section of this territory.

The first place I visited was Fort Madison on the Mississippi river. There we have a small church, and some excellent brethren; but they have no meeting house to worship in. Brother Ross occasionally preaches to them. There is great opposition in this place to the cause we plead, and many deep seated prejudices against us. Seven were received here by letters, we had a tolerable fair hearing. The brethren in this place, and other parts of the Territory have suffered from impostors. It is advisable when brethren travel out of their own vicinity to carry their *written credentials* with them, and when a strange brother comes to a church; the Elders ought to feel no backwardness in asking for his testimonials before they permit him to address them. Brethren and churches, mark this—it will save you much trouble,—it will save the cause you love. Our cause is somewhat popular in some sections of the country; and bad men are frequently imposing upon our brethren. Therefore, brethren be bold to ask for the credentials of strange men.

The next place we visited was Lost Creek, six or eight miles north of Fort Madison, on the road to Burlington. They have a log meeting house—and although, it was a very cold day, the house was well filled with an intelligent and attentive assembly. Brother Ross is their proclaimer, and has his membership here. This was the only meeting house I preach-

ed in, in five weeks--I delivered one discourse, and passed on.

The next place we visited was Burlington city, on the banks of the ancient father of waters--about one hundred miles north of Palmyra; where there is a small congregation gathered, principally by the labors of brethren Matlock and Ross; this winter one year ago. The brethren have no meeting house. We succeeded in renting the basement story of the Methodist chapel from a school teacher to preach in at night--but they compelled him to cancel the contract--and thus we were deprived of a place to speak in. They had been carrying on in the upper story for several weeks, a *long dry windy*, and stormy meeting--and continued it nearly all the time we were there--so as to prevent their people from hearing us; we succeeded in gaining eight persons by confession and otherwise--and among the number an intelligent young man, who I hope will be useful to the cause of God in *his day*. Brethren Hodgins, Matlock and Ross, aided in the meeting. These *long winded* noisy and stormy meetings are becoming quite fashionable in the west,--especially about the time we are going to hold meeting in any place. When I was young I thought it was the thunder that killed the people, but as I became older and more intelligent, I found that it was the lightning that killed them. From Burlington we proceeded to Bro. William Morgan's--five miles from that city, where we addressed one of the best congregations we saw in that Territory.--From that place we proceeded to Basy's school house, where we received two confessions,--a Bro. Holland and his lady, who made the noblest public confession I ever heard. He had been skeptical. From that place we proceeded to West Point, where we received four confessions; here we were refused the use of all the meeting houses. We went to see the circuit rider twice, and proposed to preach time about with them. But he refused, and called the Discipline a set of "Prudential Rules." Previously he had been abusive against the Christians. From this place we proceeded to Farmington on the

Desmoines river near the line which divides the Territory from Mo. This is the most clear and beautiful river I ever saw. Near this town lives the celebrated Pantheist Abner Kneeland; he was absent spending the winter in the south. At this place we received four confessions, and Bro. Matlock immersed them in the placid Desmoines. At this place we heard on Lord's day, a Bro. Hawk preach, a Methodist circuit rider, who preached a most excellent discourse and manifested more of the Christian and gentleman, than any man of that denomination with whom we have met. We earnestly recommend and request the brethren in the Territory to pay for the Messenger—a dollar per year, and sustain a paper devoted to their best interests. I hope that many brethren who reads this letter will pay for the Messenger; and thus hold up the hands of one who has borne the burden and heat of the day, who is now leaning upon the top of his staff, full of days and piety, just ready to fall into his grave and sleep with his fathers. I wish the brethren in Mo. to remember that our next state meeting will be held the third Lord's day in May next, at Fayette in Menard county Mo. on the Missouri river; and to send a letter and messenger giving account of their church, its organization, numbers, order, Elders, numbers received by confession, dismissed, dead &c. since last May. Brethren, *please attend to it without failure.* To shew my faith in Itineracy by my works—I have preached the gospel in the following states to-wit: Maryland, Pennsylvania, eastern and western Virginia, Kentucky, Ohio, Indiana, North and South Carolina's, Mississippi, Louisiana, Tennessee, Illinois, Missouri and Iowa. I have spent twenty-six, (nearly twenty-seven years) of the prime and flower of my age in proclaiming the salvation of God to the great congregation of mankind. For a quarter of a century hard labor, I have but little to shew—besides tears, sorrows, pains, afflictions, persecutions, slanders, prayers, cries and souls for my hire. It is not in the power of language to describe my experience in that time. My record is on high, and my tears are in thy bottle. My work

is more than half done,—we have but little time to work in, but we have a long eternity to rest in. Brethren, be diligent, the night of death is at hand. Yours in the hope of that blessed morning.

J. CREATH.

N. B. I omitted to state that Bro. Charles Bland an intelligent and zealous private christian of Tully Mo. formerly of Maysville Kentucky, accompanied me, and was of great service in many respects.

J. CREATH.

STARTLING FACTS.

We have lately read an article from the People's Almanac, which has very seriously affected our mind. It appears to us that the devil has come amongst the inhabitants of the earth having great wrath because he knows his time is short. He appears to be now mustering his forces in Europe and America, to make his last attack on the scattered, divided and unsuspecting people of the Lord. Alas! Alas! How unprepared for such an attack are they! Their forces are divided and turned against each other in the spirit of war, while their wily foes are surrounding them for destruction. Brethren of every name, look at your common danger, cease from your unhallowed strife and contention, and flow together under the banners of heaven. No time is to be lost.

B. W. S.

SIGNS OF THE TIMES.

The crowned heads of Europe are all uniting themselves more closely, and giving more power to the hierarchies to crush the liberties of men, and prevent the progress of truth.

In Ireland, all Presbyterian and other marriages for the last century have been declared null and void by the Judges of England, except such as have been performed by an Episcopal priest!! This legal quibble, it is said, originated with the High Puseyite Dean of Derry!

In Scotland, the government has employed all its energies to destroy the liberties of the Presbyterian

people, and to exalt the Erastian clergy for state purposes. When the Queen was in Scotland, she refused it is said, to be present at the service of the Presbyterian kirk—prepared expressly for her, but sent for a Puseyite priest to read prayers at Dalkeith House!

Theodore Hook, of "Factory Education Bill" notoriety, a high Puseyite, is chaplain to the Queen; Samuel Wesley, (a grandson of Charles Wesley!) a rabid Puseyite, is also chaplain; Archdeacon Wilberforce, a Puseyite leader, is tutor to the Prince of Wales, the future sovereign of the Kingdom.

Ireland is on the verge of a change—the burdens of an oppressed people are about being removed—the power of the Romish priesthood will be mightily augmented.

In Canada, the order of the Jesuits has again been established, and Popish Cathedrals are being built in Kingston and Toronto. Puseyism is openly and unblushingly proclaimed by the Canadian "Successors to the Apostles"!

In Italy and South America, the Inquisition is in operation, and an edict of that hellish and bloody engine of priestly despotism, has been issued against the Jews, dated the 24th June, 1843! of the most barbarous description.

In Denmark and Germany, Christians are fined and imprisoned for worshiping God according to conscience; and in France, Protestants are not allowed to hold public worship without consent first obtained from the civil authorities! Louis Phillippe thinks he may want priestly assistance to keep the crown in his family, and he is controlled by the Pope.

On the American frontier, in Canada East, (about St. Pye village,) a French convert to the Christian faith had his dwelling burnt down by Popish persecutors. Not far from the same place, the Priests of Rome openly burned about three hundred copies of the Bibles! which had been given by benevolent Christians to the poor and ignorant French peasantry of that region. Puseyism of the grossest character is spreading far and wide among American Episcopalians.

A solemn inquiry for all Christians, in view of the above—Has not the church and the world been long and fearfully amalgamated? 1st. By means of State connexion? 2d. The unscriptural power and support given to religious teachers? 3. The creeds and articles of faith made by men, as guides to truth and salvation, instead of the pure testimony of God? and, 4th. By the vast and gross ignorance engendered by the foregoing causes throughout the professing Christian world?—Ought there not to be a clear line of demarcation between the servants of Christ—and the servants of Satan? and may not the events of our day be leading rapidly to ensure this, as the overflowing torrents of turbid priestly opinions, are leading men more highly to prize the fountain of pure and saving truth, the Bible.

TENDER MERCIES OF PRIESTCRAFT IN THE 19TH CENTURY.

In the month of June 1841, in Lancashire, England, eleven laborers were sentenced by the Ecclesiastical Court, to a fine of five shillings, each and costs, varying from ten shillings and six-pence to twenty-four shillings; but being poor and unable to pay, they were imprisoned in the common jail, some of them for a period of sixty-three days, and only released from their oppressors by direct application to the Queen! The ground for this persecution was the alleged violation of a law, passed in the palmy days of priestcraft, in the time of Elizabeth or James the first, which the English clergy have managed to keep on the statute book until this day, and which imposes a fine upon every one who, 'without reasonable excuse, absents himself from the parish church.' The crime of these Lancashire laborers was—*they did not attend the parish church on Sunday!!*

'*Like causes produce like effects.*'—The church of the Reserves in Canada is the same as the church of the Tythe Proctor in England and Ireland, and will persecute whenever intelligence is asleep, or the restraints of law do not interpose.

THE IMMORALITY OF A DOMINANT CHURCH IN THE ISLAND OF CEYLON.

A missionary in that Island writes, under date, 14th April 1841;—"The present system of ecclesiastical monopoly here, upon the subject of marriage as on others, is a premium upon irregularity and disorder." None are permitted to marry but the clergy of the Episcopal church, and they *refuse to marry* where one or both parties have not been "christened," by an Episcopalian, or where they have been scripturally baptized upon a profession of faith in Christ,—but not within the pale of the dominant sect. Many pious people, non-Episcopalians, could not get married upon the Island without renouncing their faith, and becoming proselytes to Episcopacy! And non-Episcopalian Christians were obliged, therefore, to act "upon the intrinsic sanctity of the marriage tie apart from human laws of ratification"! The writer also remarks, "we have no means of redress in this instance, without lodging a complaint, through the Archdeacon to the *bishop!* at Madras, and then it would be labor in vain." Thus the boasted "*purest* church in the world," (as saith the clergy of the diocese of Toronto,) is openly promoting vice and hypocrisy in Ceylon, under the protection of law, and the people have no redress!! The inhabitants of Canada should never forget, that, not many years ago, the same party claimed exclusive right to marry in this colony, and only relinquished their hold in 1831, when compelled by the strong and repeated action of the people's representatives.

The same persecuting spirit exists now, as may be seen from the rabid effusions in the Church Newspaper; and, but for the fear of the people, we should now fare worse than the Lancashire laborers, or the inhabitants of Ceylon. *Query*:—Is it to promote such crimes against humanity and religion, that the public lands of this Province have been devoted to the Episcopal clergy, and that our educational institutions have been placed under their control? Christians and philanthropists are only half awake to the importance of this question.

BEAUTIES OF PRIESTCRAFT.

"That the Sacraments be effectual because of Christ's institution and promise, *although administered by evil men.*"

[26th Article of "the Church"!]

If this has any meaning it implies that a swearer, a drunkard, a liar, a thief, a whoremonger, or adulterer, being a priest of the Episcopal succession, is nevertheless the glorious channel through which apostolical grace is communicated to man in the sacraments of the church!

The electricity of the succession loses none of its virtue by passing through dirty hands, over empty skulls, or through hypocritical hearts; but it meets with a powerful non-conductor in *Common Sense*. Now, while the efficacy of the Christian ordinances depends, we admit, upon the character and condition of mind of the recipients of them, and not upon the administrator; yet this is not the doctrine taught here,—no:—It is that,—irrespective of the character and condition of mind of the recipient, or of the administrator,—some mystical, priestly virtue or blessing descends to the parties by reason of the priest's being the assumed grand conductor of *successional electricity*.

THE LAYMEN.

We publish the following article, but do not endorse for the correctness of every sentiment advanced. The prophecies of future events to us are very cloudy, and for this reason we have said but little about them. We do think that the following article is worthy of attention, and should be read with candor by all. At least there is much plausibility in the sentiments. The world is sleeping—dreaming about future events of peace, which we fear will never come. The vials of indignation will be poured out on an unprepared, ungodly world. Let us hear the Layman on these points.—EDITORS.

For the Messenger.

CONVERSION OF THE WORLD.—No. 1.

DEAR BROTHERS STONE AND HENDERSON:

The rapid progress of Popery, to me is truly alarming. I consider it one of the most indubitable signs of the coming of the Son of Man.

In my last letter to you, I made some remarks on the subject. The progress of Popery is not a new idea with me: take up my work of 1842, page 32, the "much dreaded mother of harlots," is alluded to, also on page 132-3, "the idea of her becoming ascendant, is touched, when every

thing like the gospel of Christ, or truth, will be put to the sword by the mother of harlots, or atheism; probably the former, within a few short years: in the Catholic States." Now brethren, no doubt but within a few shorts years we will see the Catholic Church ascendant.—see her blood stained hands, all crimsoned again in the blood of saints—see her Inquisition, that *hell on earth*, reestablished, with racks, dungeons, flames, lawless massacres, immolating its millions at the shrine of their Hydra of despotism—this Moloch of Christendom. What a superficial view of holy writ—of the prophecies, have the clergy taken! how have they chased the brilliant *phantom*, of evangelizing the world! and have clothed the subject in the most gorgeous drapery that enthusiastic imagination could throw over the chimera,—And how have the opinions of your humble brother the Layman, been interdicted by many in *high places*, as "*paralyzing*" the mighty efforts making, to disciple the world, and of making millenniums! With the exception of yourself, I have the editorial corps against me, (this is the common fate of truth.) Against me, either by silence or innuendoes, because I have had the temerity to preach the speedy return of the Lord, and the *closing of the present Christian dispensation*.

I have taken a broad position in divinity—that no popular doctrine, as taught by the pulpit, is true!! Are there not ten tongues and presses teaching error for one that is teaching the truth? Are they not as zealous and persevering as the teachers of truth? How is the world to be evangelized by teaching error? Truth soon does its work, and leaves the mass fit subjects for perdition. How is truth to triumph over error? Demonstration, the power of working miracles, gave it but a partial ascendancy in the days of the apostles. It was soon placed in the shade by the rise of the son of perdition in the temple of God; where he will hold dominion till the King comes, or Paul is not good authority. Who is to persecute after the world is evangelized? The Little Horn is to make war on the saints, and overcome them till his body is given to the burning flame. The power of persecution, is alone in the hands of the majority. Persecution is to prevail over the just, till the beast is destroyed and given to the burning flame." What is the body of this beast—this government? Are not men the component parts of this *body*, upon which this *flame* is to act?—The beast of Daniel and John are the same—synonymous

with the Man of Sin and Mother of harlots, now putting on the most formidable array of terrors, for the last tragedy of blood in the slaughter of the *witnesses*. And this too; right in the face of the "thousand and one," associations for evangelizing the world, by missions, colleges, tracts, societies, periodicals. more in number than the stars! All publishing their progress in converting the world, while we see an awful increase of crime, and the mighty march of Popery!! I can scarcely take up a religious periodical, without seeing on some of its pages some bloated account, saying or scheme about the conversion of the world.

I would ask on what promise, word or text, in all holy writ, is the hope predicated, that the pulpit with the editorial corps, are harping upon the idea, the inflated phantom of *converting the world*?

All the sects, aye, even the man of sin are dreaming about evangelizing the whole human family, and bringing all lands and nations, languages and tongues into gospel obedience! God forbid that I should paralyze the energies or exertions of those engaged in the laudable enterprise! But on what hangs the hope? No doubt, but Satan has been helping to blow the mighty bubble, making men *heave* at impossibilities—misleading the energies of a misguided pulpit—leaving the little sphere of action in which they might be useful, for a widening field—a world!

I may be told that the hope of evangelizing the world, is suspended on the promises of an unchanging God. I am ready to admit the fact, that we have many precious promises, that all nations, tongues and languages, shall serve and obey the Messiah—that the knowledge of the Lord is to cover the earth as the waters cover the sea—that He shall see the travail of his soul and be satisfied—that the wolf and lamb shall lie down together and men learn war no more. But with what period of man's history—with what age of the world do these promises stand related?

Evidently, they stand related to a future age, a future dispensation, a new order of things, a new heaven and a new earth, and not to the present order, the present dispensation. The Jews mistook the nature of Christ's reign, which he established among them—expected a triumphant conqueror, and to their ruin rejected the meek and lowly Savior, in the age of his humiliation and suffering; so are we perpetually mistaking the nature of his present reign, by confounding it with his triumphant reign—the reign of

the exalted King of kings. The pulpit and periodicals err exceedingly, by not classifying God's promises. The reign of peace has nothing to do with the present reign of Christ's suffering, in which his followers are to fill up their measure. Not an hour of peace will the world see, till the man of sin is destroyed; not an hour of peace, while there is a throne or government standing on earth!

Is the man of sin to be destroyed by *logic*? Or is all rule and all authority to go down by common consent? Little is the world dreaming about the scenes of woe which are approaching, to break the syren song of 'peace and safety,' and give a time of trouble such as never was; if Daniel be good authority.

No popular doctrine is true, nor need I expect a hearing from a popular peace predicting pulpit! Now brethren, who is to evangelize the world? Is it to be done by the slandered, vilified Christian church? The power of raising the dead in her hands might do more now, than in the days of our Lord, but it is doubtful. Is it to be done by the Protestant world? Protestants are wavering before the mighty pomp and mummary of Catholic Priests. If the signs of the times are to be relied on, the Man of Sin, is most assuredly to have a full share in the mighty work. He is treading on the heels of every missionary on earth—converting their converts—reaping their harvests—supplanting their missions, and pushing his exertions beyond the boundaries of Protestant landmarks. So, if our clergy, and sanguine evangelists do not soon convert the *man of sin*, he will soon have the world converted to the most blasting despotism that ever cursed a credulous human family.

S. M. McCORKLE, a *Layman*.

To be continued to next no.

A THOUGHT.

2. Thes. ii. 8, 9. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.—*Even him*, whose coming is after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness on them that perish, because they received not the

love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The man of sin will be destroyed with the brightness of his coming—the Lord's coming. The words *even him* in vs. 9 are a supplement, not in the original, and evidently obscure the text. The words that follow, *whose coming* is *kata* after, in, or at, the working of satan, do not refer to the man of sin, for there is nothing said of his coming—he had come long before.—*Whose coming*, must refer only to that of the Lord Jesus, of which the text only speaks.

I would read the text thus, “Whose coming is (*kata*) after, or *at*, or *in*, the time of the working of Satan *en* in all power, signs and lying wonders, and in all deceivableness of unrighteousness in them that are lost or destroyed.”

The man of sin with his associates is represented as the lost, or the destroyed. The reason why they are destroyed is given, because they received not the love of the truth that they might be saved. The gospel or truth had been preached to them with all clearness; but they “closed their eyes lest they see with their eyes—and be converted and healed, or saved.” For this their unbelief, and obstinacy in rejecting the truth, “God will send them strong delusions that they may believe a lie; that they all might be damned who believed not the truth,—but had pleasure in unrighteousness.” The same awful truth is taught 2. Cor. iv, 3 4. But if our gospel be hid, it is hid to them are lost, or to the destroyed. In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them—or as it reads more properly, That they should not see the light of the glorious gospel of Christ. When a people have long rejected and resisted the gospel they become so hardened, that they can no longer be effected with its truth—God then gives them up to ruin, to destruction. Witness the Antedeluvians—the

cities of Sodom--the Jews, &c. The destruction of the man of sin with his associates will be another.

This event will take place at the coming of the Son of God, whose coming shall be at a time when the energy or working of Satan shall be at its hight, in (*en*) all power, signs and lying wonders, and in all deceivableness of unrighteousness in them that perish, or in the irrecoverably *destroyed*. The translators have rendered it, "*with* all power, signs and lying wonders, &c.--This seems to convey the idea that Christ himself will perform these lying wonders. But by reading the text literally, it removes this idea. "Whose coming is (*en*) in all power, in all signs and in all lying wonders, and in all deceivableness of unrighteousness, not in himself, but in them that perish, or in the destroyed.

From the passage we are led to conclude, that just before and at the coming of the Lord, there will be great signs and lying wonders performed by that wicked one and his associates, insomuch, that if it were possible, they shall deceive the very elect. Something akin to the power of magic, has already appeared; and if but a few of half the reports we hear be true, such signs and lying wonders begin to appear among the most foreign people from christianity, that ever pretended to it. Satan's power is great; therefore, our duty is to watch and pray, lest we be deceived also. When these signs appear, lift up your heads, christians; your redemption draws near. B. W. S.

For the Messenger.

FAR WEST, March 1844.

THE CRISIS.

I have just finished reading a very sarcastic article in the Millennial Harbinger for Feb., last, over the signature of "Silas," with regret and sorrow, that such an article should find its way into that extensively read periodical. Who this "Silas" may be, I cannot imagine; and doubtless the same question presents itself to the minds of the reader; but as I intend to

sign myself Timothy, I shall at last, subject my readers to the same inconvenience of remaining as ignorant of my real name, as I am of that of Silas. Neither of us, I presume, will be likely to set the world on fire by our wisdom.

One would naturally infer from the production of 'Silas,' that he was appointed, not to the "care of all the churches," but to be a Castigator of a part of our religious Editors. Whether he concluded that since the *resolutions* of A. Campbell in a recent number of his paper, that editors in general would have a respite, unless attacked by him, I will not now pretend to say. His article however, has a strong squinting at the "censorship of the press" once suggested by the editor of the Harbinger.

How much of the censures given by 'Silas' to brother Scott, is really called for and correct, I will not undertake to decide. He may or may not deserve to be thus castigated. If for writing and publishing that Christians should 'be perfect'—that they should be ready to meet their Lord in 1844; or whenever he shall make his appearance in the clouds of Heaven, if faithfully warning a slumbering sectarian world—if teaching and urging these things merits a castigation, then has Silas done his duty nobly! But this is not all—these cannot be the causes of Silas' offence. The Evangelist and Harbinger have had some sparring about who "first restored the ancient gospel—who first preached baptism for remission of sins; and forsooth, this may be the *hobby* in the eye of Silas, and against which he has levelled his artillery. If so, I will not dispute with him about the impropriety of editors riding on such a hobby. But the Harbinger as well as the Evangelist, have both preached that old doctrine; a doctrine as old as pentecost, when it was first announced and carried into immediate practice, three thousand having obeyed the command of our Lord. The fact, however, of preaching the doctrine of baptism for remission of sins, is not a hobby. If it were then the apostles rode on the same hobby, but the claiming the honor of first preaching it some 15 years

ago, and disputing and wrangling about it now, is evidently a "*puny little hobby*" unworthy of any of our religious editors. Doubtless this *hobby* has been one of the "well meant indiscretions of 'these' worthy editors."

But the "Israelite" in whom Silas says "there is neither guile, nor too much worldly prudence" is arraigned before the bar of his imagination, tried, convicted and condemned for riding hobbies until he has worn out one whole suit of Boston Millerism. Silas now leaves him "patching the elbows with a few speculations upon the way and manner of destroying the wicked, not out of the earth only, but also out of hell." What a patch!! I leave the Israelite to put on his patches; but I fear if it is true that he is in company with a preacher whose "breath is as cold as death," he will never repair his coat, much less ride on another hobby. It may turn out however, that the Israelite may yet make his appearance with a new suit, and in as hot a climate as Silas could wish. Brother Scott and Field are both able, and doubtless willing to meet Silas on any of the points named, and denominated hobbies.

Silas, not content with heaping odium on two of our Editors, introduces a third. It seems that nothing short of a Trinity or *society* of editors will afford him ample scope for his fulminations. The next editor represented as riding upon little hobbies, is the aged and beloved editor of the Christian Messenger, who for nearly half a century has been contending for the Christianity of the Bible, and whose practice has always kept up with his theory. Among other things that Silas says of B. W. Stone, he represents him as "an old soldier, telling of his youthful wars, and hair breadth leaps in the imminently deadly breach, and of his hard escape from the jaws of Calvinism, and old fashioned Trinitarianism, &c., Had Silas said no more about him than this, I would leave the community to decide upon the truth or falsity of the statement. The breath of calumny still breathes against that old servant of God, but none so foul as that of a professed

friend under the cloak of religious friendship. Is it true that Father Stone has written any thing in the *Messenger* like that which Silas attributes to him? Modesty would blush on the furrowed cheek of that old veteran, if such a thought had entered his mind. No, he has always been too modest even to reprove with proper and merited severity the waywardness and pampered pride of those who would be the greatest. But suppose he should speak of escaping from the jaws of Calvinism and 'old fashioned trinitarianism,' is he therefore to be held up to public disgrace as an old man on a hobby like the little boy on a broom stick? I should think it a great escape indeed, and would never be too thankful to our heavenly Father, for allowing me safety, from the jaws of two such monsters as '*Calvanism and old fashioned Trinitarinism.*' I rejoice that with the aid of such men as Father Stone and others in the 19th century, the teeth of these monsters have been extracted, and all they can now do, by the aid of religious dentists and sectarian doctors, is to growl and grind their jaws and utter these hoarse sounds of menace without injury to God's people. Silas not content with his facetious representation of an old soldier, makes a thrust at the name *Christian*. For his doing this, have I entered the list—taken up my pen, and as far as I am able, would I expose such contemptible artifices to bring disgrace or odium on that dear name. He has positively, dear reader, resolved the name *Christian* into a hobby on which Father Stone is riding. Do you doubt my statement? then hear him. Says he "Our religious editors have too many little hobbies under them. The *Christian Messenger* is telling us of the mighty struggles he and others had some forty years ago against Creeds, and for the divinely sacred and fore-ordained name *Christian* as a sort of *matronimic.*" This is his own language, and if I am not correct in affirming that the name *christian* is by him esteemed a hobby, then I cannot understand the meaning of language. The name *christian*, for wearing and owning which, the martyrs bled and died—a name that makes hell trem-

ble—makes heaven resound with notes of praise, and that a hobby!! Surely Silas wrote without due reflection! But, he says, ‘it was contending against creeds some forty years ago.’ True, but for what did he contend, as the religion of Protestants? The *Bible* and the *Bible alone*. This was truly the beginning of “*this reformation*.” The yokes and fetters of sectarianism were thrown off, and the professors of religion urged to meet on that foundation, and build together for the skies.

But Silas says, he contended too for the name “Christian,” as a “sort of *matronimic*.” In this Silas is equally unfortunate, for Father Stone and others have always contended it was a *Patronimic*. The church gave not that name. It was given by the authority of Jesus Christ the Father of the everlasting age. We have *matronimics* enough already; but for fear of offending, I forbear to name them.

But Silas says, “the Christian Messenger is telling us” &c., &c. Can Silas put his finger upon the page and line of the Messenger and make good his allegation? Is Father Stone looked upon as a braggadocia? Call up the last fifty years and make them testify. Let even his worst enemies (Silas not excepted) come forward and answer. All answer in the negative. He has never blown the trumpet of his own fame. Much of that honor which belongs to him, has he been robbed of, and others have appropriated it to themselves. The page of future history will yet do him justice and speak to his praise, when his now feeble and frail body shall sleep with his fathers in the dust of the earth. Envy and jealousy will not be admitted into those peaceful abodes of the spirits of departed saints.

But what was the object before the mind of Silas when he wrote that article? Would he on examination and reflection, argue that to contend for the Bible alone was a “puny little hobby.” No, he certainly could not—would not. Why speak of hobbies? The only method by which a correct answer or solution can be given, lies in this truth, that there are but

few words in the whole article, to which he has invited special attention. The terms "*Christian, matronimic and auld lang syne*" are written in italics, and the reader especially called upon to pay attention to them. I refer my readers to the article itself, on page 62 of Harbinger for Feb., and ask if I am hasty in my conclusion. From the article it is clearly deducible that Silas wished to sport with the name Christian—make light of it by sporting with the age and infirmities of probably the first and oldest man now living who threw aside sectarian creeds and names, and contended for the name *christian* as given by divine authority.

If this is correct, and the object Silas had in view, why not come out like a man, and not sculk behind other things, to enable him to speak contemptuously of that worthy name worn by the ancient followers of Jesus Christ? Let him at once come out openly, and above board against that name, and ride his own hobby. I have purposely avoided noticing the modern hobby "Disciple" on which some have been riding, well knowing that it was too small for many to ride on at a time, but I now think the present crisis calls for "more manly and grave efforts" in contending earnestly for the "faith once delivered to the saints." I am heartily sick and almost surfcited at hearing and reading about "the Disciples meet on the first day of the week in the city of ——at the Lyceum Hall—The Disciples church—The disciples meeting house," &c., &c.,—and all such kindred lingo of pure sectarianism. There are thousands like myself, who for peace, have purposely avoided the introduction of another controversy on this subject; but if the present crisis calls for it, "to your tents oh Israel!" Let it come, but not under cover—not by innuendo—not by marring the peace and quiet of an old soldier of the cross—not by endeavoring to cast obloquy and shame upon hoary hairs. Did Silas but know it, all his arrows fall harmless, pointless and bloodless at Father Stone's feet.

Envy or jealousy may only be permitted to look up to that old Reformer—they can do him no harm. After all I have said on this article of Silas', I have no wish or desire to provoke the discussion of our name. If I have imputed a wrong motive to Silas, his article led me into the error. Let him say—speak for himself.

Once for all, we wish it distinctly understood, that there are thousands yet living, who feel religiously bound to defend the divinely APPOINTED NAME CHRISTIAN, (not as he sneeringly calls it, a *matronimic*) but as a *patronimic*.

We have no objection, indeed we are willing, to speak of all the followers of Jesus Christ as *The disciples of Christ*, because he is our teacher, and every disciple is a learner, but the modern short handed sectarian method of calling Christians, *Disciples*, without saying whose *disciples* they are, may lead many into error. Our sectarian neighbors may truly call us a sect. Though there are other terms by which we may be called, such as Saints, faithful brethren—the Saved—a holy people—a royal priesthood; yet OUR FAMILY NAME IS AFTER CHRIST—CHRISTIAN. For this name I am to suffer. If any man suffer as a *christian* (not disciple) let him not be ashamed. 1st Peter 4, 16. "If any man suffer as a Christian, &c., &c." Can Silas or any one else find the name *disciple* once used in all the Epistolary writings, beginning at the 1st chap. of Romans and ending with Jude? I now take my leave of Silas. "If these hints and overtures are imprudent or injudicious, forgive them; but really it seems as though the crisis calls for more manly, grave and elevated efforts, and let us all see what is wanting to make us more pure, more benevolent, more useful and more happy."

TIMOTHY.

REMARKS.

Timothy is admitted a hearing in our columns. His age--his experience—his knowledge of the

churches--his high standing as a Christian teacher, and withal, his devotion to the cause of christianity, constrain us to give him a hearing. His manner may be regarded by some as severe; yet the sentiments advanced, claim the serious consideration of all. Silence in some cases, may cease to be a virtue. We have endeavored during the current volume to strike at the root of "*Party Spirit*." We experimentally know the bitterness of its fruit. We have urged upon all our brethren practical Christianity, as they will testify. We have feared the approach of that monster, *party spirit*, in our own ranks. In some of our religious periodicals of late, we have read many things we could not approve, and have feared that some (whether designedly or not, we cannot say) are now sewing up the seams of a "*denominational coat*," striped with party spirit, and that too, to be worn by the members of the church of Christ. Against this we do most solemnly protest, and trust that the remarks of Timothy may arrest attention and check such a spirit as this. For ourselves, we are determined to wear no such a garment. We will "stand fast in the liberty, wherewith Christ has made us free." We style no man on earth our master--our leader. Christ is our only lawgiver. Short of his authority, nothing shall command our submission. The church--its organization, its name or the name of its members, are not dependant upon any human proposition. This we have often affirmed, and upon a review of the whole premises, we re-affirm it with emphasis.

We trust that the readers of the Harbinger, as well as those of the Messenger, will turn back and read an article which first appeared in the Harbinger for 1843, and re-published in the Messenger, on the "*Improper use of the name Disciple*." We also trust that they will particularly note the remarks made by the editor of the Harbinger, as well as the remarks of the senior editor of the Messenger on that subject. With us no doubt, many will conclude, that further

debate on the subject of the name CHRISTIAN, may be dispensed with.

The publication of Timothy's article may seem to be a departure from our course, which is peace; but if such articles as that of Silas', be not noticed, there is an end of liberty amongst us. In giving the article a place in our columns, the junior editor takes the sole responsibility, saying in conclusion to Silas, that he is justly entitled to all the wreaths and crowns of glory that he may win from an impartial christian public, for his chivalrous adventure against brother Stone. We envy him not. D. P. H.

CONVERSION OF THE WORLD, No. 2.

If the world is to be evangelized and brought into gospel order, on whom are the vials of wrath to be poured? The conversion of the world will supersede the vials of wrath. Cannot both take place? Not a word about men repenting under all the plagues in the apocalypse. No room for the terrible figures of Daniel and John, or for the conversion of the world, before the coming of Christ. There can be no millennium till the wrath of the Lamb is past. No reign of peace till the sovereign order is given; which is not to be found in the Bible—it is only predicted. The Saviour did not anticipate the fact, that the gospel would evangelize the world—that the reign of peace would be brought in by the gospel which he established while on earth—not an idea of the kind proposed by Christ or his apostles, till after the fearful fall of Babylon. Christ said to his disciples and followers, "In this world ye shall have tribulation—"I came not to send peace on the earth but a sword." He bequeathed to his church—those who are worthy of his name; perils and persecutions! Who is to persecute when the world is evangelized? If the Bible be true, we are to have wars and blood shed till the Master comes, with confusion, distress of nations, perplexity &c. Place this coming over to the final judgment, as the Clergy have done, and we may place the

reign of peace over till the final judgment also. Can the present means, on earth, beat the sword into a plough share? It is impossible. War is taught as a science, and adepts in shedding human blood are *deified*. Not a nation on earth could be persuaded to part with its weapons of slaughter. It will not be done, while there is a throne or government standing on earth! We are perpetually running into error, by merging predictions relative to Christ's reign of glory, with the reign of his humility and suffering. This idea of the church coming up out of the *wilderness*—*converting* the world, prevents men from examining the true ground which we occupy—the unavoidable destiny of an apostate church—a fearful dissolution. While Satan can keep the Clergy, the learned, the dignataries of the church in *hot chase*, after some brilliant phantom—some "*Ignis Fatuus*;" they cannot, will not see, the lowering *cloud*, the gathering storm, soon to break upon a misguided world,—soon to break in unexampled vengeance on devoted christendom. Go where you will—listen to either the pulpit or the press, and one might be ready to expect the triumphs of christianity over error and vice. But what does fact say? What report does every day's-observation bring? What are we taught to expect, when we consult the sacred oracles? Paul says, "that in the latter times some shall depart from the faith giving heed to seducing spirits." In another epistle he is more explicit, saying, "know this also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous" &c. What a picture has Paul drawn of the present age! But how do the Clergy and the periodicals contradict Paul. They are for converting the world in these latter days, and are putting forth their energies in making *millenniums*! And if, perchance, some common sense *Layman* speaks out, about the fearful, true state of things—the increase of crime—the approaching dissolution of an apostate church—O! it is "paralyzing" the mighty schemes of evangelizing the world. If the world is to be converted, Paul has made a mistake. Peter's testimony is

directly to the point. He says, "That there shall come in the last days scoffers, walking after their own lusts, saying where is the promise of his coming." The same impressive language relative to "the last days;" associated with scoffings about the coming of the Son of man. How applicable to the scoffings of the present times about the nearing advent of the crucified Messiah! More than half the living are treating the subject with contempt or indifference. Paul to the Thessalonians speaking of the same important facts and time, says, "The day of the Lord so cometh as a thief in night. For when they shall say, peace and safety; then sudden destruction cometh upon them." Daniel evidently alludes to the same period of peril and trouble, saying; "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation."

See Ezekiel 38, speaking of the latter years," when a tremendous array of armies called, *gog*, coming "against the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land." Couple this with Zach. "For I will gather all nations against Jerusalem to battle" &c. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives" &c. Does this look like the reign of peace, about to be introduced by the potency of tracts, colleges, missions, ancient order &c., specious illusions like the false glow of apparent health upon the cheek of incurable consumption. But this is "paralyzing" the efforts of the pulpit to evangelize the Hindoos.—Mystery Babylon—the man of sin or the mother of harlots. The man of sin and the mother of harlots are to be converted, or exterminated before the world can be evangelized. There is no hope to be found in the sayings of the Lord or his inspired apostles for a conversion of the man of sin, but the most indubitable proof that the physical hand of an avenging God, in an hour of extremity to his saints—his witnesses, will order his body to the burning flame. Would to God I could break the fatal *spell* that hangs upon the eyelids of the pulpit!—but the day

is to come as a thief, because the watch is crying peace and safety. Every expression or idea of converting the world is a delusion ; and is tacitly saying, "peace and safety." For there is no peace to the world, till after it has been deluged in fire. As the study of prophecy, becomes daily more interesting—and the developing facts, hourly more alarming; I will propose a few; *fundamental principles*, of expounding prophecy.

The burden of prophecy, stands pointing to the dissolution of the present christian dispensation—not nature.

The new heaven and the new earth, is to be, a new *moral* state after the present dispensation is closed like the Jewish—dissolved; rolled together as a scroll.

No destruction of this world by fire; but of its wicked inhabitants—compared to the flood.

No millennium, till the coming of the son of man.

No conversion of the world, till the man of sin is destroyed.

No destruction of the man of sin, till the Lord is revealed from heaven in flaming fire.

No peace to the world, while there is a standing throne on earth.

No beating the sword into a plough share, till the thrones are cast down.

No casting down of thrones, but by the king of kings.

No coming of the great king, till the Jews are gathered to their land again.

No coming of the Lord, till Popery has had another triumph over the saints in the killing of the witnesses.—Fearful anticipation!

Instead of the world being evangelized, as blinded men are expecting; it will soon be one vast theatre of war—a slaughter-house—calling for the interposition of heaven—closing the great drama of blood, by the personal advent of the Lord Jesus Christ; to the rescue of his saints—the salvation of Israel from extermination.

Probable time, about the year 1847 or '8—dates are rather absurd—we rely mostly on the *signs of the times*. Reader trim your lamp. On the above premises, with due respect to heaven; we *challenge all the living!*

S. M. M'CORKLE, a *Layman*.

AN EPISTLE.

2 Cor. iii. 2—"Ye are our Epistle written in our hearts, *read* and *known* of all men; manifestly declared to be the epistle of Christ ministered by us, written

not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

What is here said of the church at Corinth may with equal propriety be said of every true church of Christ.—1st The church is represented by an epistle or letter. 2. It was written by Christ himself through the ministry of Paul. 3. It was not written with ink, but with the Spirit of the living God. 4. It was not written on tables of stone, but on fleshly tables of the heart. 5. The letter was addressed to the world, that all might read and know it. To each of these items we will pay some attention.

1st. The church is represented as an epistle or letter. A letter gives information to the addressed of certain things. So the church like a letter gives important information to the world. The world reads in the church the power of God and his religion. They see among the number of saints those whose characters were just before, vile and abominable—as the unrighteous, fornicators, idolaters, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners: but now the world sees them washed, sanctified and justified. They wonder at the great and good change, and acknowledge the power to be divine and almighty by which it was done.—They acknowledge the superiority of that religion to all others. Their religion, and their gods never effected such divine works.

They also read in the church the great mercy love and grace of God to stoop so low, and form such characters into such holy persons. This in spite of opposing efforts, convinces them of God's benevolence to the wretched world, and inspires hope in them, that he will also shew mercy to them. They are convinced of all, judged of all, and fall down before their God and worship him, and report that of a truth, God is in them.—So evidently does the Spirit of God and of glory rest upon his people.

They also read in or by the church that Paul and the other apostles were the apostles of Christ; for they

were those by whom the Lord ministered, and wrote the epistle. Without the spirit of discernment we can clearly see the characters of those ministers by whom letters are written or churches built up. If we see a church in which the power of grace, love, and holiness of God do not appear--in which we discover not the beams of truth in their godly conversation and life--in which the spirit of God does not dwell, and manifest itself in love, joy, peace and all other divine fruits, we have good reason to suspect him as being a minister of Christ; and *vice versa*.

It may be asked; How did Paul minister in writing this letter, or forming this church in Corinth?

In the first place, he preached Jesus Christ who was sent by the Father to be the Saviour of the world--that he died for our sins, according to the scriptures, that he was buried and rose again from the dead according to the scriptures. To these facts he testified, and confirmed his testimony by miracles following.--He was determined to make known nothing but Jesus and him crucified--He so spake, with such benevolence, zeal and life, that the Corinthians hearing, believed and were baptized. Then they received the Holy Spirit of promise, whereby they were sealed unto the day of redemption. They were prepared as blank paper, not to be inscribed with ink, but with the Spirit of the living God. So evident is the inscription, that it is known and read of all men. This is designed of God for the good of all men. For "the manifestation of the spirit is given to or for all men that all may be profited. This inscription written by the Spirit of God on the fleshly table of the heart is that strong bias in the christian to holiness. So the law of sin in the members, or in the body, is that strong bias to iniquity in the unconverted. This latter law cannot be subject to the law of God written on tables of stone, or by ink on paper; by no other law but that written with the spirit of the living God in the heart, and in the mind. This truth, maugre philosophy, will stand forever. B. W. S.

1,000 SPIRITUAL PREACHERS WANTED IN THE VALE
OF THE MISSISSIPPI.

To each of whom a great reward will be given, glory, honor, immortality, and eternal life. This reward is sure, being signed and sealed by the Lord of the Universe.

Astonishing! said my neighbor; Why, we have more preachers already than we can support. 1,000 more! Why it would require for a decent support at least 5, or 600,000 dollars a year, and where is all this money to come from?

True, sir, We have a great abundance of preachers; but are they of the right sort? Are they spiritual? If not, they are not wanted. If they were spiritual, very little would support them; for such require but little. They are plain and frugal in their dress and expenses.

But preachers must keep pace with the ton of the country in dress, equipage, and living; else they will be despised, and effect no good influence in society.

This is acknowledged to be the philosophy of the day: but how vain! how contrary to fact! how contrary to the scriptures! The taste of the world, and the pride of the human heart, have nearly expelled from the earth the race of spiritual preachers. In their original constitution they were appointed to be examples of the flock, and of the world. Follow us, as we follow the Lord was their language to the people. They spoke against the wearing of gold and costly apparel; therefore, it is inferrable they did not wear them themselves. But the order of heaven is inversed.—Once the preachers were leaders; but now the people take the lead, and the priests follow.

Decency is commendable; and decency in plain, coarse apparel displeases none but fops and dandies; and shall preachers turn aside from the good old way to please such trash? A spiritual preacher seeks not to please men, but God. Fact demonstrably proves that one spiritual preacher in his homespun, threadbare garments, travelling through the world weeping over sinners, bearing precious seed, and persuading the people night and day with all earnestness to learn and live, does more real good than scores of dandy-pleasers, who read from the pulpits their freezing lectures, or vociferate in thunders of Sinai their spiritless sermons.

Pray, sir, what do you mean by a spiritual preacher?

A spiritual preacher is one who has the Spirit of his God—one who lives in the spirit—walks in the spirit—and ministers the spirit to the hearers. He preaches what he experi—

mentally knows, and lives and walks daily in the way he recommends to others. As he knows experimentally the truth, he feels its vast, and paramount importance—that the eternal destiny of the world depends upon the knowledge, reception and obedience of the truth. He weeps and prays fervently in secret for a lost perishing world—he warns with earnestness and affection the sinner of his danger, exhorts him to flee from the wrath to come, and points him to Jesus, the way, the truth and the life, the only Savior and hope of a ruined world—he presses upon him the loving invitations of the gospel to come to Jesus, and encourages him with the kind assurances that he shall not be cast out. He portrays the glories of heaven, and the horrors of hell—the goodness the severity of God, to induce him to speedy obedience. His constant theme is, that ye must be born again, or never see the kingdom of God. He comforts and builds up believers in their most holy faith, and exhorts them by many arguments to perseverance. He gives every one his portion in due season.

This is the kind of preachers we want. Paul gave the pattern in acts 20 to the elders or overseers of the church at Ephesus. The pattern was himself spread open for their inspection and imitation, 1. He served the Lord with all humility and with many tears. 2. He kept back nothing that was profitable, but declared the whole counsel of God, though it subjected him to persecution, and hatred. 3. He taught from house to house, as well as publicly. He did not think he had done enough when the congregation was dismissed—that in private circles he might indulge in frivolity. No; he taught from house to house. 4. His doctrine was repentance and faith, without which all else was unprofitable. 5. Neither persecution nor afflictions could move him from his course; nor did he account his life too dear a sacrifice for truth. 6. He coveted no man's silver, or gold or apparel; and therefore was under no temptation to please men by his smooth doctrine, in order to obtain them. 7. When he needed these things he labored with his own hands for himself and those who were with him. 8. He delighted in the saying of his Lord, that it was more blessed to give, than to receive. What preachers amongst us can say this from the heart?

My dear sir, I am inclined to believe you will not get many such preachers in the world, much less in the valley of the Mississippi. I have heard some of our preachers say, If the people will not pay me, I will quit preaching to them,

and go where I can be supported. These preachers appear to be coveting gold, and silver, and apparel.

Such as these we desire not—the world is too full already of such. I grant the scriptures are full and plain on the subject of ministerial support. But if the people neglect their duty, shall preachers neglect theirs? Preaching the gospel was never designed to enrich the preachers. To enrich them is a perversion of heaven's order, and the ruin of both themselves and the church. Witness the period when the humble, holy, suffering church was taken under the protection of the Emperor Constantine. He enriched and highly honored the preachers. This turned them away from the simple truth and they lost the spirit of the Lord in the spirit of the world. They still declined from the right way till the man of sin was seated in the temple of God. It is hard for a rich man to enter into the kingdom of heaven; how hard must it be for such preachers to induct others there when they cannot enter themselves! A rich preacher is a useless thing,—a mere drone to eat the honey without labor.

Our Lord's example was certainly given for our imitation. He could have commanded the wealth of the universe; but he became poor, that we through his poverty might be made rich. The foxes had holes, the birds of the air had nests, but the Son of man had not where to lay his head. His example was a veto against covetousness, and a rich ministry. Had he designed to please men, he would have come in grand style, and with the abundance of wealth. Had he thought that he would have been more useful in converting the world by assuming such style, he surely would have done it. John the Baptist—the 12 apostles were all poor; and these were chosen by the wisdom of heaven, and were therefore thought to be more useful than the rich. We read of no rich preacher in the New Testament, nor in the best days of the church, before they were made rich by Constantine, when Heaven's order was prostrated by that deed.

The great truth "that Godliness with contentment is great gain," and having food and raiment let us be therewith content, are the prominent duties of Christians. But they who will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, &c. 1 Tim. vi.

A money-lover, or one who will be rich, is a covetous man—covetousness is idolatry—idolatry is the loving and serving the creature more than the Creator--and no idolator hath any inheritance in the kingdom of heaven. Covetousness or the love of money is the root of all evil. It is a sin above all others, and will ultimately be that which shall condemn more of the human family than any other. To preach and live against covetousness, is fatal to popularity. This adulterous generation of professors of christianity cannot bear the doctrine—it is to sever them from their God. They love to hear the speculations, the opinions, the controversies, the doctrines of order, preached, and he is accounted the most popular, who can say the smartest and tartest things about these subjects. O shame! The present church and the world are closely wedded, and almost walk hand in hand, and heart to heart.

The preacher knows well, if he preaches against covetousness as a damning sin, that he will cut himself off from all help from the people. If he loves money, he will omit this odious doctrine.

There are two kinds of preachers, one is carnal the other is spiritual.—The carnal, mind or attend to the things of the flesh—the spiritual, mind or attend to the things of the spirit. The carnal seeks and looks for a reward on earth, and murmurs if he does not receive it.—The spiritual seeks and looks for his reward in heaven, and murmurs not, if he receives none on earth. Having his mind fixt on the recompense of reward above. They that are in the flesh or carnal, cannot please God.

I rather think if a liberal reward of dollars were made, instead of eternal life, you would sooner have your number 1,000 preachers filled up. For mankind prefer present enjoyment and rewards to those which are future, however great the disparity between them.

When a king or a president sends an ambassador to a foreign people to negotiate important matters, does the ambassador expect a reward for his services from the people to whom he is sent, or from the king who sent him?

Certainly from the king.

The whole orthodox world of preachers of every name, say, they are ambassadors to the people in the world, called and sent by the king of heaven to negotiate terms of reconciliation. To whom should these ambassadors look for a reward for their services? Surely to him who sent them, and

not to the people. Every one, of whom we have any account, that the Lord called and sent of old, was supplied by the Lord who sent them. He asks his disciples, when I sent you without purse or scrip, lacked ye anything? They answered him ; no. Has he changed, and cannot now do what he once could? Who will affirm? Those preachers, who boast that they are called and sent by the Lord, ought certainly to look to him only for their reward, believing that our king reigns in Zion, and has all hearts in his hands. But these same preachers are loudest in their demands for money from the people. O faithless generation! preachers there are, who are sent by the church to a sinful world. It is reasonable and scriptural that such should be supported by the church, and that they expect a reward from the church for their labors; and that church is guilty which neglects their servants: if the preacher sows spiritual things, it is but right that he should partake of their carnal things, but not to be made rich.

B. W. S.

LORD'S DAY.

The sects charge us with denying the divinity of Christ—the operation of the spirit, and with *badly keeping Lord's day*. In the latter charge we justly stand guilty before God. Here is an ugly ulcer in the very vitals of our church. Because no positive command is found in the new Testament, to, “remember the Sabbath day and keep it holy,” the moral obligation to keep it holy is thrown off by thousands of our brethren, with the example of many of our teachers “*in high places*.” Call a certain day, *Lord's day*, and we are instantly involved in a moral obligation to keep it as such. Call a certain day *Lord's day*, and then go about our own concerns, to the plough, merchandize or trade, if we can, without violating a moral obligation! It can't be done. Now, what is Lord's day? Does it mean nothing more than sound?—Is there no obligation implied in the expression? Call it Lord's day, then how can any one called by the hallowed name of Christ, go about his secular concerns—giving or receiving visits—exchanged often with the world—in amusements, past time, sports—conversing about any thing but Christ and him crucified—the news, politics, scandals, broils, mistakes, faults, foibles of all—evil surmising, backbitings &c, I fault not visits, on Lord's day, where

Jesus, glory, resurrection, immortality, eternal life, is the blissful theme—but *how few and far between, are such!* The professor is badly taught, or badly inclined who does not religiously keep Lord's day. Call first day of the week, Lord's day, and the Lord's business comes with claims involving the great concerns of eternity with its rising sun—calling the busy sons of earth off from the noisy concerns of this world, to the mighty concerns of an invisible world, to which we are all advancing in rapid step—calling pious believers to the house of prayer—there in fellowship of saints to remember the death, and resurrection of Christ till he returns in glory. Eternal consequences!—the destiny of all the living, hang suspended on the moral concerns, which returning Lord's day obtrudes upon the ceaseless rush of business and cares, which drown men's souls in the love of money. It intervenes between the master and his servant, bidding haughty man to remember he has a Master in heaven who will measure out to him the mercy or stripes he has meted to his slave. Call one day in seven Lord's day, and all are sinning against heaven's majesty, and challenging his authority or right to a day of man's time—who do not religiously spend that day in God's service. Lord's day relaxes our avaricious hold on the world, and directs the mental eye toward the invisible world, described in the volume of inspiration. No man violates the morality of Lord's day without becoming immoral, and falls into a loose observation of heaven's law in every shape. I never saw a man keep Lord's day badly, who did not badly keep all the gospel precepts. Nor have I seen a pastor of a church keep Lord's day badly, whose flock did not as badly keep the road to heaven.

Are we to be silent in these things, and guiltless before God? The Lord knows my heart is pained at the idea of giving pain. Are we to be silent in this hour of peril and increasing crime, when the love of many is waxing cold? Paul has well described the present age, saying, "Moreover, know this that in late times, difficult seasons will present themselves: for christians become selfish, lovers of money, boastful, haughty, evil-

speakers, disobedient to parents, unthankful, unholy, without natural affection, irreconcilable, slanderous, intemperate, fierce, enemies to goodness, betrayers, rash, infatuated, lovers of pleasure more than lovers of God; keeping to a form of Godliness, but having cast aside the power thereof." (Wakefield's version.) Are we not in these last times? Are we not approaching some eventful crisis? When the Lord will "render his anger with fury, and his rebuke with flames of fire."

S. M. M'CORKLE, a *Layman*.

✂ TO OUR CORRESPONDENTS. ✂

We must once more beg leave to say, that as fast as time and circumstances will permit, we shall attend to their communications. We have many on hand, and as many different topics introduced. We hope to have more time during our next volume, than we have had during the last, to attend to this department. Some of them shall be allowed a hearing through the columns of the *Messenger*; others we must decline for several reasons. 1. No article shall ever appear, unless the real name of the author is sent to us. We may publish the initials, if requested, although we prefer every writer signing his real name. 2. Inflammatory personal articles, such as we have on hand cannot be inserted. If writers wish to shew their courage and smartness by sending us such articles, they shall be indulged to their hearts content by having them consigned to the flames.—3. And once more, when our friends write to us on their *own* business, we must request them to pay the postage. It is a heavy tax on us to pay 25 cts. for a letter not worth a farthing to us, nor to any one else, save the writer. Our regular contributors are not included. We hope they will still write—write "*multum in parvo*"—much in little.

EDITORS.

OBITUARY.

We have just received an account of the death of my old sister, Catharine Henderson of Carlisle, Ky. She departed this life March 5th, 1844, after patiently suffering an illness of several months. She died as she lived, a

Christian. Sister Henderson professed the faith of Christ since early in 1801, in my congregation at Cane-ridge Ky., and continued a steadfast, and humble christian till she died. "Blessed are the dead that die in the Lord!"

Also, near Springfield, Ill. died another old dear sister, Oct. 19 1843, MARGARET STEVENSON, in the 80th year of her age. With her I have been intimately acquainted for more than 40 years, during which time she was truly an example of piety, and for which length of time she maintained her membership in the church of Christ.

Also, our dearly beloved Bro. JOHN CARTMEL, an Israelite indeed, in whom there was no guile. B. W. S.

RUSH Co. INDIANA, Feb. 8th, 1844.

DEAR FATHER STONE.—These lines are intended to inform you of the death of my father John Cartmel; and through your Messenger to inform and encourage all those who have strong consolation in Christ Jesus, and that those who are still in the gall of bitterness may think and meditate how triumphantly and gloriously a christian can meet the monster death.

He left home about the 9th of August, in good health and fine spirits for Kentucky, which place he reached about the 4th day. He attended a few meetings, visited a few of the friends and relatives in that country, and on the 1st day of September, he was taken ill after he rose in the morning. He found he could not eat and again laid down, never to rise more without assistance. He lay until the last day of September, and although our friends had written to us in due time, yet the letters never reached us until the day before his death, and when myself, with one of my brothers reached the place we found him not, but saw the place where they had laid him. He died at his nephew's, George McDaniel's in Harrison county, where I have no hesitation in saying, he received all the care and attention that mortals were able to afford. He bore his illness with great fortitude and composure for a man of his age being in the 77th year of his age. He expressed himself ready to go—his only wish was, to get home, or see his children. I am happy to say that he died in full faith and hope of the gospel of Christ, whose servant he had been for a half century. But the thought is almost too much for my fortitude, when I think he lay so long without the knowledge or presence of one of his children to take the last fond look of a pious father—but this was not the will of God, and we must submit to the providence of our heavenly father in all things. O that we may all meet death with as much fortitude and resignation, is the sincere prayer of your brother. J. H. CARTMEL.

MACOUPIN Co. ILLINOIS, March 23rd, 1844.

DEAR BROTHER STONE.—This will inform you of the death of my companion, Joshua Richardson. He died on the 14th of March, in the 81st year of his age. He has been a soldier in the revolutionary war. He has been a member of the Christian church 35 years; and departed in the triumphs of faith. You will please notice this in the Messenger.

MARY RICHARDSON.

Religious News.

GALENA ILLINOIS, March 17th 1844.

Dear Brother STONE & HENDERSON;—The Brethren here, wish to inform you that they organized a Christian church in this place, the 6th of August 1843. There is an extensive field for laborers. Will the brethren in Jacksonville, send up brethren Henderson and Lancaster, to labor with us for two weeks or more, they could do a great amount of good, depend on it, this is an important point, and is likely to be the resort of many brethren. I have baptized two persons and I think the public mind is now prepared to be addressed on the subject of christianity. There are many here that are inclined to skepticism, who if converted, would make good christians.

JAMES RUMBELD.

REMARKS.

We have much desired to visit Galena, and present the Bible alone as the religion of heaven. For the present however, we cannot make any definite engagement to go to Galena. Brother Lancaster is engaged in taking the oversight of the congregation in Jacksonville, and cannot travel extensively. Who among our preaching brethren will go to Galena, and there "*preach the word?*"

D. P. H

Adams County Ill.

Dear brother STONE & HENDERSON;

Seeing that your paper is devoted to religious instruction and religious intelligence, I wish you success in the promotion of ancient christianity. I would inform you that the good cause is doing very well in this section, though the brethren might do a great deal more than they do. I have in the bounds of my labor, seen more than 50 submit to the requirements of the gospel in twelve months past. At the congregation where I belong, we lately had an interesting meeting of two days, which resulted in the immersion of 7 persons on the 4th Lord's day in Feb., and one more confessed that night. Among that number, were two of my children. The oldest of them being 13 years. I have been doing all I could in the cause of my master; having had a severe spell of sickness last spring. My life was dispaired of and consequently was prevented from laboring much in the good cause of our common Lord. My complaint is a chronic disease of the liver. I am still unwell, and not much hope of ever being well again. I want to do all I can in the good cause of my master, but my circumstances are very much deranged on account of the affliction of myself and family.

Yours in the glorious hope of immortality,

DAVID HOBBS.

Mackinaw, Tazewell County, Ill. March 19, 1844.

Dear brother STONE & HENDERSON;

I have the pleasure of informing you, that brother Ryan held a meeting in Sand Prairie, commencing on Saturday before the first Lord's day in this month and continued nine days. I was called to his assistance. We had a happy time. Sixteen joined with the brethren on the Bible. Thirteen by immersion, and three had been immersed before. Much good could be done there I think at this time.

Yours in the hope of eternal life,

JOHN LINDSAY.

✂ We thank bro. John Hawes, of Eminence, Logan County for furnishing us an account of the above meeting. We shall expect to hear often from bros. Ryan and Lindsay. EDITORS.

Callaway County, Mo. March 14, 1844.

Dear Brothers STONE & HENDERSON,

I take up my pen this morning to write you a few lines, and send you the names of a few subscribers for the next volume of the Messenger. I am in good health, thanks to the Father of mercies, and now on my way to Illinois, where I shall spend a few weeks. I shall then start for Kentucky, Henderson county, if the Lord will. There I expect to spend the summer. Since I saw you, I have been laboring in Boon, Howard and Cooper counties, mostly among the churches, trying to teach practical christianity. This is greatly needed here as in other places. I am truly glad to see the attention of so many brethren turned to this subject. I hope we will have a better state of things. The Messenger no doubt will accomplish much in this good work. I will exert myself more than formerly to obtain subscribers

I have lately had an addition of ten to the church in Tarapin, Boon county; eight by confession and baptism, and two by letter from the Baptists. Farewell, may grace, mercy and peace be with you.

LIVY HATCHITT.

✂ Bro. Hatchitt, is appointed to act as one of our General Agents, wherever he may travel, and our subscribers may make payment to him. EDITORS.

Ross County, Ohio, March 4, 1844.

Father STONE;

There has been a great increase in the church since last June, without any intermission. The additions are every week, so that within twenty miles, there have been 450 added. We have attended to baptising every few days all winter. We also learn that more than 200 have joined a small distance south of us—150 east of us—and 150 north east, all within 40 miles, making above 900, and our prospects as good as ever. We all live in union as we have lived for 25 years.

The Ohio, Sciota Salt Creek Christian Conference, met on the Friday before the 4th Lord's day in August last, and the churches were represented. One church from Harrison township, Jackson county, was reported to have been constituted on the 21st July, and numbered at one month old 150 members. Wm. Wilson was set apart for the ministry. I was directed to have the minutes of the conference published, but the clerk failed to send them on, therefore I send you the above for publication.

I have published a large number of Hymns Books, which I shall sell as low as ever such have been sold in Ohio, of our book; and invite the brethren to call and see the work.

I have a great desire to see you once more. Please insert in the Messenger how you enjoy your health that we may hear.

Your brother,

JOSEPH BAKER.

Bro. Baker and my brethren are informed that my health is good for one of my age, and my hope of immortality is strong. I rejoice to hear of the success of truth in Ohio. Will bro. Baker become our agent and send us on good paying subscribers? B. W. S.

Lewiston, March 1st, 1844.

Dear brother STONE:

Please give your views of the 11th verse of the first chapter of Peter's

second epistle. Is that the kingdom of Christ on earth, or triumphant in heaven? Also, 19th verse of the same chapter. The church here has had about 20 additions since I wrote you last, but does not appear prosperous at present. We want more spirituality among us. We number about 100. We would be truly glad of visits by preaching brethren.

Your brother in hope of immortality. WM. H. HOWARD.

Bro. Howard's queries shall be attended to in our next no. B. W. S.

Alton, Ill., March 26, 1844.

Beloved brethren of the Messenger;

Your highly gratifying letter came safe to hand, together with the ten copies you sent me of your paper. The letter was read by almost all hands of the fragment of the church at this place, and with no small degree of concern. Your periodical is read by not a few, for I take great care to circulate it as much as I can and expect to procure about ten subscribers against the time set for our meeting, which we hope you will fix upon the first Saturday and Sunday in April next, as our rent will then be going on and we have no teaching brethren here and shall rely solely on you for help at present. We wish you to write and let us know who will come, and when, so that we notify the citizens of Alton and its environs through the Telegraph.

Yours affectionately.

S M MORRISON.

✎ We publish the above extract from bro. Morrison's letter, in order that our teaching brethren may call at Alton and aid the few christians in that place. We have made arrangements with Elder J. P Lancaster, to spend a few weeks there with the brethren, commencing on the 26th inst; and devoutly pray that much good may be done, D P H

Extract of a letter from Elder M. Scott, of Waynesville Illinois, March 1.

Strange, Brother Stone, as it may appear to you, notwithstanding the great victory the sects say their champion Mr. Rice gained in the late discussion over Bro. Campbell, not one of them in my knowledge have subscribed for the debate. We of the west are bold to say, that if Mr. Rice is a christian or a gentleman, he will renounce the charge he so unjustly, and I may add unmanly, made against you in the debate. His feelings, however, may be like the Doctor you spoke of in the last Messenger, "let all Spain perish first; for I have written and publish it, &c. &c."

Brother Davenport's name is dear to the churches in the northern part of the State; as a man well qualified to do good. We would be glad he would continue to give us information of his operations through the Messenger, a paper as we think second to no other that we have seen. Your brother in hope of a better state of things. M. S.

HYMN BOOK.

Circumstances have hitherto retarded the progress of our Hymn Book. At the time we first issued our notice of a new Hymn Book, we had a great scarcity in the West. Since then, two editions have appeared, which have supplied many who were destitute. These and other causes have so far, kept ours from the press. We shall however give timely notice to the many applicants now on file.

EDITORS.

PROSPECTUS FOR VOLUME XIV.

We are now about to close the 13th volume of our paper, and will soon commence the 14th volume.— We are much flattered for the course we have pursued in the current volume; and in our next we shall labor hard, not only to maintain our present standing, but are determined to make the Messenger still more useful. We are heartily sick of the unprofitable controversies of the present age, and shall labor to restore a spirit of union among all the followers of our Lord.— We view the christian world in a very distracted and divided state and far from that religion taught and inculcated in the New Testament. We shall therefore keep before the public eye, the important truths of the gospel, and labor for harmony and for peace. The signs of the times, shall be closely observed and diligently reported, embracing the movements of the day in the old world as well as on our own continent, both politically, morally and religiously, as far as they are connected with the interests of the church. We shall leave, as we have hitherto done, dissertations on the Prophecies to those Periodicals, which take a deep interest in them. They, we think on many subjects have confused the minds of the public, rather than profited them. Yet we may occasionally touch this subject. We shall increase our exchange list so as to be in possession of important news on the subjects already hinted at, and when we find articles that we

deem useful we shall always transfer them to our columns. It is however our intention to keep our Messenger mostly filled with original articles.

We request all our Agents and friends to exert themselves to obtain many good subscribers for the work, and frank them to us through their post masters as early as possible.

Our present subscribers we hope will each continue and endeavor to get others to subscribe. If each one would spare time to get another subscriber and send on to us through the post master, it would enable us soon to make an enlargement of the Messenger.—Brethren you can do it easily; only say it shall be done.

All of our present subscribers, who may wish to discontinue will please forward to us their notice by the 15th of April at farthest.

The Messenger will be issued on good paper containing 32 pages reading matter, stitched in printed covers, every month, commencing the 1st of May 1844 making a solid volume of 384 pages, at the very low price of \$1.00 per annum in advance, or on the delivery of the 2d No.

Any person or number of persons who shall send us \$5.00 shall be entitled to 6 copies and so on in the same proportion.

Let the Post-Office and county be particularly named where the subscribers reside, so that we can make the proper entries of receipts.

The Post Masters are bound by law, to send us Communications containing money under their frank when written by themselves, and all subscribers names can be thus sent to us free of postage.

All communications must be directed to the "Editors of the Christian Messenger" Jacksonville, Illinois, Post paid or franked by the Post Masters.

☞ Those to whom we send a Prospectus will please act for us in obtaining subscribers and remitting us money. Let the names be sent to us as early as the 15th of May next.

B. W. STONE.

D. P. HENDERSON.

TO OUR PATRONS AND AGENTS.

Through the tender mercies of a kind Providence we have visited several hundred of our friends regularly once every month for the last eleven months. We have had much to encourage and much to discourage us. The Messenger has been read with an increasing interest during the year. So say many of our able and talented brethren. Our number of readers regularly augmenting say the same. We have avoided new and exciting topics. They are generally more injurious than useful. Although firm believers in the near approach of the Lord of life and glory to judge a wicked world, and to redeem all his people—the righteous, yet we have not been able to feel the force of modern interpretations of Prophecy with regard to that event. We have therefore guardedly left that subject out of view, as one of excitement.—We have warned our readers of the danger of Catholicism, rapidly increasing and soon to swarm like locusts over our land. The Protestants have swallowed an opiate—its effects they yet feel. To rouse a sleeping world has been, still is, and will be our object. We have aimed in a proper spirit to warn our own brethren. They, we thought, needed timely admonition of their danger. We have seen, and still see, too much conformity to this world among them. For so doing we have incurred the displeasure of some. This grieves us, and still we hope they may yet see their folly. We have aimed at practical religion—the religion of the heart, which propels the whole man into active and overt acts of benevolence and good works. We have reproved and rebuked, and we regret to say that *innuendoes* have appeared in some of our Journals, condemning that course. We remember that Solomon has said “The wounds of a friend are faithful but the kisses of an enemy are deceitful.” “Open rebuke is better than secret love.” We cater not to the taste of this corrupt generation. To God we are responsible for what we write and teach.—HE IS OUR JUDGE. We have been pained at the course pursued by some

of our leading Periodicals. The spirit that once prompted the sons of Zebedee to ask the Saviour who should be greatest, is too manifest not to be seen. The gauze is too flimsy to hide the deformity. Instead of uniting all our powers against the wickedness of the world, the Press—the great engine of moral power, has been prostituted to selfish purposes.—We have feared—still fear that our reformation, good as it is in theory, will effect but little, unless those who are throwing their monthlies, semi-monthlies and weeklies before our communitities, will leave *self* in their offices and give CHRIST and his holy precepts to the people.—We sincerely and ardently pray that this may be done.

We now take leave of our readers of this volume. We issue the 11 and 12. Numbers in one cover, and hope that it will prove satisfactory to all.—We issued our Prospectus about a month since for Vol. 14, and feel encouraged at the prospect ahead. When we issued our Prospectus we did not know that our agents and friends to whom we sent them would be taxed letter postage. We did not wish them to be taxed on our account. We hope none will be offended but will receive our apology. To all such, we now say, deduct the postage from monies collected for us. We have the promise from many brethren that they will aid us in the ensuing year, by writing and extending our circulation. We shall do all we can to promote the cause of our blessed Lord. Will our friends aid us? will they send us our *hard earned* and *just dues*?

EDITORS.

ERRATA.

Pa. 333, line 13 from top	<i>plunging</i> , put after	<i>them</i>
" line 10 from end of art.	for set read	<i>sit</i>
" line 10 from bottom	for of	<i>or</i>
334 line 3 from bottom	" <i>exist</i>	<i>exists</i>
343 line 15 from top	" <i>reads</i>	<i>read</i>
344 line 5 from bottom	" <i>centuary</i>	<i>century</i>
348. The caption	" <i>Laymen</i>	<i>Layman</i>
355 line 6 from the bottom and other places	" <i>Calvanism</i>	<i>Calvinism</i>
356 line 21 from bot.	" <i>These</i>	<i>the</i>
" line 6 from bot.	" <i>matronimic</i>	<i>matronymic</i>
359 line 12	" <i>patronimic</i>	<i>patronymic</i>
" line 20 from bottom	" <i>braggadocia</i>	<i>braggadocio</i>
358 line 6 from bot	" <i>Oh</i>	<i>O</i>
362 line 15 from top	" <i>dignataries</i>	<i>dignitaries</i>
364 line 7 from bot.	" <i>absurd</i>	<i>obscure</i>

INDEX TO VOLUME THIRTEEN.

	PAGE		PAGE
Introduction	3	Synopsis of the Reformation of	
Unity	5	the 19th Century	161, 193, 225
Justification	9		316
The first and second Adam	12	Baptism	169
Party Spirit	17, 57	A critical remark	174
Peace	19	Lectures on Matt 5;	77, 204, 230
Hope	20, 55		267, 272, 333
Conversations	22, 58, 91, 102, 144	Name Disciple	181
	171, 306, 309 338	Nestorian Christians	186
Christian Expositor	25, 151, 242	Self Defence	190
	259	Extract of Christian Palladium	190
Periodicals	28	Obituary	191 373
Religious News	29, 63, 94, 127	Signs of the Times	201, 234
	160, 192, 222	G Gills letter and Reply	209
	256, 318, 375	The true church	215
Address to Elders	33	Paul baptized standing	217
Titles given to the Son of God	38	A Simms letter and Reply	218
	42, 83, 86, 107, 136	Christian organization	220
The Knowledge of God	43, 328	They do not work it right	239
Usury	48	M Winans letter and Reply	247
The Gospel—its design	51	The Lord's Supper	251
Statistics of Indiana	61	Blanchards letter and Reply	253
Statistics of Missouri	62, 256	To our Patrons	254 380
Church government	65	Interview between an old and	
Admonition	69	young preacher	257, 294, 321
Be not deceived	72	A Kendricks letter and reply	261
Foreign News	77	Tribute to merit	270
Claims of Evangelists	84, 99, 154	Friendly hints	281
Pure Speech	90	Dancing	287, 313
Protestant Opiate	97	Remission of sins	300
Am I a child of God	114	Christian zeal	302
Tyranny	116	Itineration	304, 342
Creeds	120, 147	Letter of J Cox and reply	316
Debate in Kentucky	126, 244, 276	Letter of J Clark and reply	317
Correspondence	127	Mission to Heathens	339
A Ramble	129, 166, 196	Startling Facts	344
Wants of the churches	133, 164	Conversion of the World	348, 361
The Apostacy	138	A thought	351
Wants of the times	140	The Crisis	353
Puseyism	141	An Epistle	364
Address to Christians	148	Spiritual Preachers	367
State Meeting	155	Lord's day	371
Hymn Book	156 378	Prospectus for volume 14	373
Statistics of Iowa	157		
Extract from the Orthodox			
Preacher	159		

LITERATURE OF THE RESTORATION MOVEMENT

THE CHRISTIAN MESSENGER by Barton W. Stone consists of 14 volumes, clothback binding, gold stamped, indexed and a total of 4,653 pages. It is a reprint of the famous restoration publications of this illustrious Kentucky reformer during the years of 1826-1844. #1844 (Complete Set) \$125.00.

MILLENNIAL HARBINGER by Alexander Campbell. 41 volumes—from 1830 to 1870. Index in each volume. Over 600 pages in 2 color hard-cover binding stamped in gold. #1529 — \$350.00

T. M. ALLEN (Pioneer Preacher of Kentucky & Missouri) by Alvin Jennings. A biography of this great man of the Restoration Period. A good reference book or just an interesting story for your enjoyment. 224 pages. #1740 — \$6.95.

THE SEARCH FOR THE ANCIENT ORDER. A two-volume work on the search for the landmarks of primitive Christianity covering 1849-1865 and 1866-1906, 358 and 468 pages respectively. By Earl Irvin West. Cloth \$11.50 each.

16-Page Tracts

\$5 per 100 — \$45 per 1,000

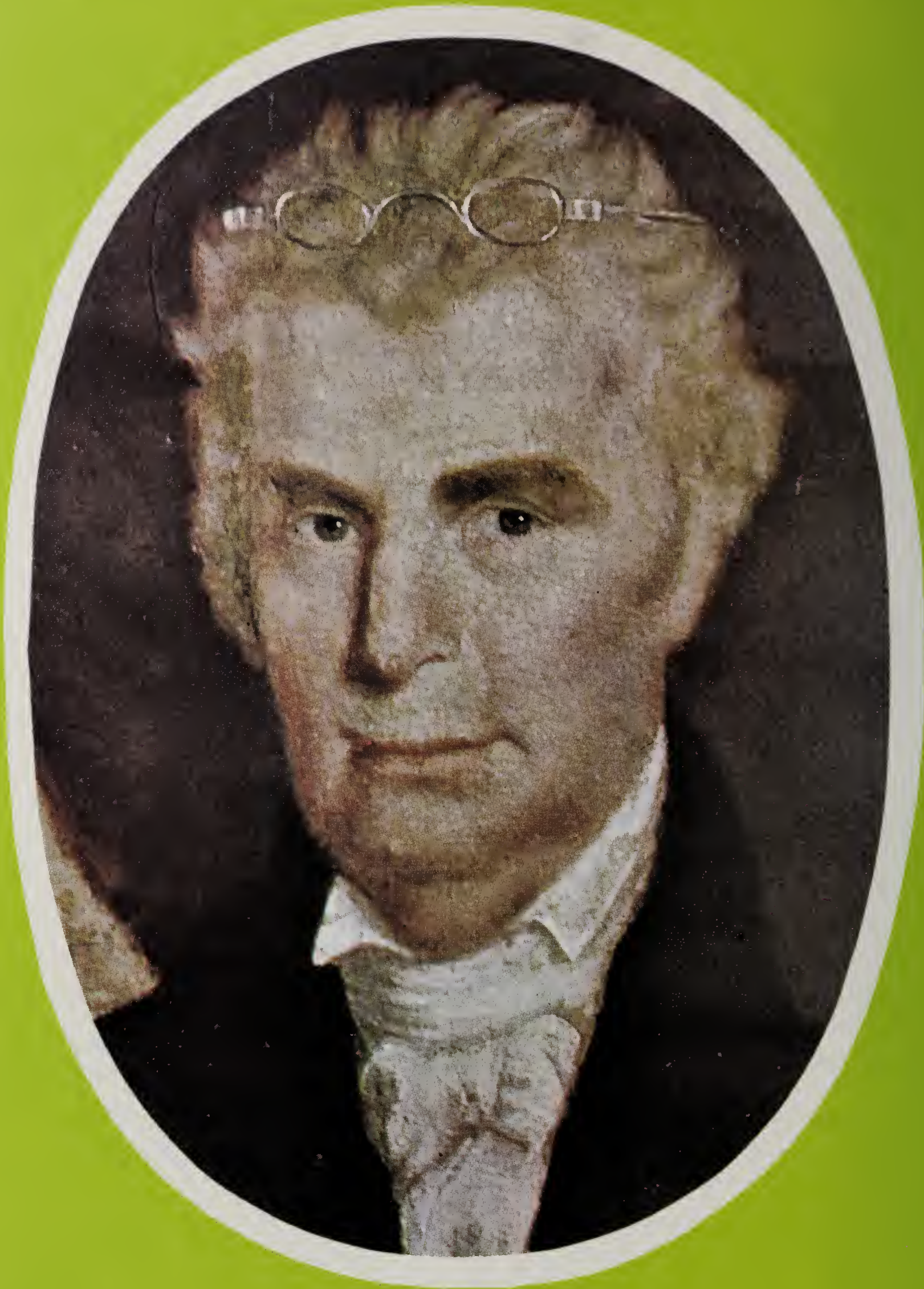
ALEXANDER CAMPBELL — WHO WAS HE? by James Willcutt. The man and his cause. #269.

RELIGIOUS CONTROVERSY by Alexander Campbell. The biblical and reasonable justification of honorable public religious debate. #268.

ADD-RAN COLLEGE by Don H. Morris. The late long-time president of Abilene Christian University reviews incidents that led to division in the movement. #152

THE RESTORATION PRINCIPLE by Bill Humble. Unity and strict adherence to the Bible as the pattern for life and religion. #131

Star Bible & Tract Corp.
Fort Worth, Texas 76118



Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

Reprinted 1978, Star Bible & Tract Corp. Fort Worth, Texas 76118.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things; hold fast that which is good."—PAPA.

VOL: III.]

GEORGETOWN, KY. MAY, 1829.

[No. 7.]

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON, CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "He was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

UNIVERSITY OF ILLINOIS-URBANA

286.605CHFACSIM. C001
THE CHRISTIAN MESSENGER FORT WORTH, TEX
13 1843



3 0112 025420594